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**The Neglected Doctrine of the
Holy Spirit**

**Our Pentecostal Symposium
Holy Spirit and World Service
St. Paul and the Humanists
The Doctrine of the Trinity
What Happened at Pentecost?
Science and Christian Faith
The Spiritual Birth**

(FULL CONTENTS INSIDE)

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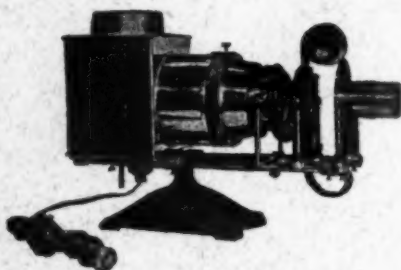


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Probably all the other valuable contributors to this issue have been previously introduced to our readers.

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THE PENTECOST. (Giotto)

GIOTTO DI BONDONE, greatest of all Pre-Raphaelite artists, painted six centuries ago this picture of the Twelve Apostles, sitting in a circle in the "upper room" and crowned with halos from the HOLY SPIRIT.

METHODIST REVIEW

MAY, 1930

THE NEGLECTED DOCTRINE OF THE SPIRIT

HERBERT WELCH

Pittsburgh, Pa.

It has repeatedly been remarked of late that the doctrine of the Holy Spirit is a strangely and unfortunately neglected subject in Christian teaching. The fact is obvious. One would be almost startled, outside of this Pentecostal year, to hear a sermon on the Holy Spirit in the regular round of pulpit ministration. Even the books of theology have usually given scant space to this topic—a procedure for which the Apostles' Creed may be quoted as a respectable precedent!

1. In the first few centuries of post-apostolic history some attention was given to the personality, the divinity, and the procession of the Spirit, and upon these phases of the subject subsequent writers have been disposed to concentrate. But as compared with the vast literature which through the Christian centuries has grown up around Jesus Christ, the treatment of the Holy Spirit seems pitifully fragmentary and inadequate. Theology proper was early to the front. Christology produced its abundant controversies, its councils, its Athanasius. Soteriology followed with its Augustine and its Anselm, its mighty intellectual struggles to define or to describe the saving work of our Lord. At the Reformation the truths associated with the Holy Spirit could scarcely escape some consideration, as men sought to brush aside formalities and obstacles and come straight into the presence of a living Deity. But with whatever was done by the Reformers and the Puritans to quicken spiritual appreciation, and with all the emphasis of the Wesleyan revival, the doctrine of the Holy Spirit has never yet found its full opportunity alongside the other major items of the Christian faith. Its turn does not seem to have arrived.

Several reasons can be suggested to account for this significant omission. Principal Wheeler Robinson mentions four: (1) the doctrine is so comprehensive, so intertwined with other doctrines, that its proper treat-

ment would demand a sweep of knowledge, theological and otherwise, which few, if any, possess; (2) there has been no such full formulation of the dogma as in some other realms, which might afford suitable basis for discussion; (3) the understanding and expression of this doctrine are dependent to an unusual degree upon personal religious experience; and (4) the presentation of the doctrine has been almost exclusively in ancient thought-forms which, even when intelligible, do not appeal strongly to the modern mind.

To these it is easy to add other reasons for the disregard of this teaching, at least in more recent days. (1) The nineteenth century marked an astonishing diversion of thought and ambition and progress into the fields of science and practical invention. The concrete has tended to displace abstract philosophy. Sociology has absorbed more of the care of modern Christendom than discussions of the being and nature of God. Materialism, in more than one form, has invaded the thinking of the church. (2) The doctrine has suffered much at the hands of its friends and advocates. It has made special appeal to those of a mystical and emotional temperament and too often has been connected with expectations and alleged experiences which were separated, if not actually divorced, from character and conduct. This adoption of a Pentecostal phraseology without Pentecostal reality has so repelled people of intelligence and strong ethical sense that they have been driven away from the doctrine itself and have been content to allow it to be monopolized by extremists, specialists, and fanatics. (3) In the recurring study of central Christian truths, the stress of the last generation was on the historical Christ and his reinterpretation in the light of the new knowledge. During this elaborate, exhaustive, and sometimes imaginative study, it has been natural and excusable that less than normal attention has been given to the Holy Spirit. (4) And, perhaps most weighty of all, the doctrine of the Holy Spirit has been, almost unconsciously, shunned because it involves that most complex question of all Christian theology, the problem of the Trinity.

This presented no great difficulties, apparently, to the New Testament writers. Just as there is in the Scriptures no reasoned account of miracle, because the scientific conception of cosmic order and natural uniformity had not found a place in man's thinking; so there were no well-established philosophical concepts which would render it puzzling to reconcile unity and diversity in the Divine Being. While the Jews had attained to a clear monotheism, their picture of the unseen world, with its ranks of spirits, both evil and good, of varying degrees of power, together with the new rush of spiritual life which had come to them after the

ascension, made it easy to believe in new revelations of divine status and authority. They were conscious of a divine Power working with them and within them, and they were less anxious to define it than to possess it. Repeatedly, in the New Testament, the same acts are ascribed indiscriminately to God or to the Holy Spirit. Especially is there no attempt to distinguish between the activities of the risen and living Christ and those of the Paraclete whom he had promised to send. This Paraclete was to be "other" than himself, yet "like," and in such a sense was he to be the representative of Christ that he might, like an ambassador, be given the recognition due to him who sent him. The indwelling of the Spirit was not one thing, and "Christ in you" another; they were different phrases for the same experience.

Yet, on the other hand, the Holy Spirit is represented as pleading with God for men. He is in more than one formula associated with God and with Christ, yet in such a way as to imply a separateness. The Acts and Epistles do not, after all, habitually say "Jesus" or "Christ" in describing deeds of divine power, but "the Holy Spirit." Paul does not attempt to work out any full and consistent doctrine, and those who after him have made the attempt have found themselves involved in apparently inextricable perplexities.

Says one, "The Father deals with nature; the Son with history; the Spirit with personality." Another, "The function of the Father is creation; that of the Son redemption; that of the Spirit sanctification." "The Father originates," claims Kuyper, "the Son arranges—the Spirit perfects." Again, "The Father is the source, the fountain and cause of all things; the Son is the agent and mediator; the Spirit applies what the Son has wrought." Even the attempts of the post-Reformation worthies to differentiate the powers, or fields, or functions of the three Persons of the Trinity can hardly be rated as highly successful. And sometimes, it must be confessed, the explanations of this mystery seem little better than juggling with words devoid of clear content, like echoes from an unreal world.

There is among Christian writers of the day a most interesting tendency to identify the Holy Spirit as "the Spirit of Christ." They lay special stress upon that one of the several names employed in the New Testament to designate the Holy Spirit. They point out that our Lord seemed almost to intimate that the Holy Spirit was simply himself, returning in another guise. "I go," "I will send Him," "I come again," "I will not leave you; I come unto you," "Lo, I am with you always." As if he would say, "Though I disappear from your sight in bodily form, I will come again in spiritual form, as the Paraclete who will abide with you

forever." Paul's daring declaration is quoted in this connection, "The Lord is that Spirit"; and some would fall into a kind of dualitarianism in place of the traditional trinitarianism. This much, at any rate, is evident: that the relation between Christ and the Holy Spirit is of the closest kind, in that the Spirit carries on precisely the work which Jesus Christ began. The incarnation meant "God with us." It brought a new revelation of the nature and the nearness of God. As Pringle-Pattison points out, the doctrine of the incarnation is "an attempt on a grand scale to harmonize the ideas of immanence and transcendence," to bring God within the compass of man's mental grasp without sacrificing the truth of his transcendent being. And this sublime attempt is continued by the doctrine of the Holy Spirit. He is "God with us," God in the world of nature and especially, as Lily Dougall phrases it, "God in action in the world of men." Wheeler Robinson so relates the work of the Saviour and the Paraclete as to say, "If the Lord gave personality to the Spirit, the Spirit gave ubiquity to the Lord." The Spirit continues in all climes and among all peoples the revelation of redeeming love and power begun historically by Jesus Christ in Palestine.

Recent thinkers have recalled that the difficulty we face is one which confronts philosophy as well as theology, the eternal problem of "the many and the one"; and that the problem is "a condition of all reality, and the higher we ascend in the scale of reality, the more manifestly it is the synthesis of unity and plurality." They have reminded us of the mysteries of personality, so far unplumbed that we seem to be only at the beginning of a comprehension of the inner man. They have asserted that something more than mere unity must be posited in the being of God if the conditions of a real intellectual and moral life for him are to be eternally present. And when one considers the unexplained properties of both physical and spiritual existence, when one remembers the patient efforts of sincere and learned men to explain human and divine nature and their relations by theories of incarnation and re-incarnation, when one recalls that the profundity of a divine personality might well far exceed even the unfathomable depths of a human personality—one may wisely hesitate to dogmatize on what can or cannot be true; one should hold his mind open to light from every quarter and gladly take into account all the facts of experience, even when he is unable to shape any logical statement which will include them all.

The catholic Christian teaching as to the being of God, whatever its difficulties in logic, is a necessity if we are to preserve essential religious values. There is, to be sure, a danger always present that the Trinity shall be so conceived as to fall into tritheism or pluralism, as in the "social

Trinity" of modern thought, and even into the gross supposition that one Person of the Godhead may be jealous of another and may be offended because his distinctive name is not often enough spoken by man! But, on the other hand, there is a more serious danger that the unity of God shall be so conceived as to give us nothing but a bare, cold, solitary Deity, forgetting that self-impartation is an eternal necessity of any God whom we could worship. There is a danger, on the one side, of so emphasizing the transcendence of God that our theism becomes no better than deism, and we lose altogether the present God, the indwelling and ever-active Spirit. And on the other side lurks the danger of so stressing the divine immanence that we fall into pantheism, and the personality of God grows vague. The doctrine of the Trinity is the valiant effort on the part of Christianity to reconcile these opposites. Bishop Slattery has remarked that where heresies, like polytheism, pantheism, deism, persist and recur, it is safe to assume not that all are false, but that all are true—rather, it may be added, that they are an approach to truth, that they are the outreach of the human mind toward some great truth. Of two good things, choose both! And the only way that has yet been found of reconciling deism and pantheism, God's unity, with the richness, variety and communion which we also find in him, is the Christian doctrine of the Trinity. God, as one has put it, is a "Being who combines in his nature absolute unity with equally essential differences and distinctions," and our present knowledge hardly enables us to go beyond that. I am not attempting to offer a solution for the problem of the Trinity. It is unsolved; perhaps it is insoluble. I am only suggesting that while it may be beyond human reason, it is not opposed to reason, but is seeking to express certain truths of lasting and immense importance.

But while our thought falters and fails, experience need not therefore be so closely bounded. Because we cannot understand the nature of electricity, we need not refuse to employ it. Because we cannot understand how light and heat and power come by the same inexplicable current, we need not refuse to turn the button and enjoy the advantages of that which we cannot comprehend. And while we await the fuller understanding which the future may bring of the unfathomed depths of the Divine Being, we need not deprive ourselves of the practical helpfulness of the truth of the Holy Spirit.

2. Undoubtedly the doctrine of the Holy Spirit has been, for these several and perhaps other reasons, too much neglected; but happily a change is coming over the religious scene. As early as the middle of the last century it was being observed that Christendom was failing to use or even to try to understand all of its available resources, and in the years

that have passed since then much progress has been made. This has come about in part, it would seem, because of new readings of the old Scriptures. The Reformation had left men believing that the prime Christian virtue was faith; it was now discovered to be love. The profoundest need of man had been thought to be justification; now sanctification was found both deeper and broader. And in line with this change in religious estimates, and possibly accounting for that change, is a shift in New Testament interpretation. "The doctrine of the Holy Spirit is central in the Christian theology of the apostle Paul," says Robinson, rather than justification by faith, which earlier students had declared to be the keynote of his message. And so thoughtful a student as Josiah Royce has added concerning this same doctrine of the Holy Spirit, "This is in many respects the really distinctive and therefore the capital article of the Christian creed." W. L. Walker, in that notable volume of a generation ago, *The Spirit and the Incarnation*, asserted, "The great distinctive thing in Christianity is the gift of the Holy Spirit to men"; and again, "The distinguishing feature and the source of power in the Christian religion is the Holy Spirit." He goes on, "The great end of Christ's appearance and work was to baptize men with that Holy Spirit, the fullness of which dwelt in himself." "Christianity is distinctively the entrance into the world, through Jesus Christ, of a new principle and power of spiritual light and life called the Holy Spirit." These are weighty words, and they are based on a study of the New Testament from an angle which earlier theologians had seldom gained.

It is just possible that the Methodism of the eighteenth century in some measure prepared the way for that new approach. For Methodism had commanded the attention, if not always the admiration, of the Christian world by its energy and its good works; and Methodism had had at the very beginning the doctrine of the Holy Spirit as its inspiration. Coming into deistic England, of which Mr. Leslie Stephen said that the God of that country in that day was "a kind of idol compounded of fragments of tradition and frozen metaphysics," or "a kind of constitutional monarch who had signed a constitutional compact (the Bible) and then gone away," Methodism triumphantly proclaimed a God who was not afar off, but a God who was so intimately and constantly near that men could speak to him and could hear his voice in answer.

"My God is reconciled,
His pardoning voice I hear,"

these Methodists sang; and their whole personal life and their organization as well were built upon the assumption that God in the Holy Spirit

was present with them, for guidance and strength and joy. Tennyson was not out of harmony with Methodist teaching when he later wrote,

"Speak to Him, thou, for He heareth,
And spirit with Spirit may meet—
Closer is He than breathing,
Nearer than hands and feet."

And behind poet and theologian alike was the fresh and vital use of the Scriptures which modern criticism had made possible.

Will it not be granted, also, that religion has been tending to become more practical, to insist that the test of all theologies was their pragmatic value, and that every doctrine must hold its place by virtue of its relation to life? This consideration alone would justify and explain a deepened interest in the Holy Spirit. Especially was this true when alongside the desire for spiritual power there was an oppressive sense of spiritual poverty. As the demand for a practical, working, effective religion has increased, there has also grown stronger a sense of futility. Bruner quotes from the *International Review of Missions*: "In every section of the church, in every field of the church's aggressive labor, there is a sense of failure, or at least of resources inadequate to the task"; and from Dr. John A. Hutton:

"Every church just now is living too much by its wits. Never did men in office in the church work harder. Never were they more willing to learn. Never were church buildings so constantly in use. Never were appeals more insistent. Yet, at the best, having done all, we stand. Such success as the churches claim is not of the highest quality; it is too much fretted with anxiety and labor. It wants certain notes of peace, of fullness, of that confidence in God which is the victory over the world."

These are strong words, yet probably not too strong to voice that sense of need and inadequacy which has been in many souls, and most of all in the most earnest and spiritual.

Power is what we cry aloud for; and now arrive the psychologists with their startling discussions of power. Hear Captain Hadfield, speaking from the standpoint of a specialist in nervous and mental troubles: "Power does not originate in the will." Life and power are not so much maintained *in* us; they course *through* us. "We are *channels* of energy." "Man's might is not to be measured by the stagnant waters in the well, but by the limitless supply from the clouds of heaven." We are bidden to look into the unconscious self of instincts and emotions, in which we seem to come into most immediate contact with the universe about us, and to look outside ourselves for the source of an energy which alone can meet our need and our request. A. J. Macdonald, dwelling upon the modern

mastery of physical forces and the triumph over physical difficulties, the revelations of energy, the astounding disclosures of hidden sources, has queried whether there was nothing in the realm of moral and religious strength and achievement corresponding to this; and he finds the answer, "The energy of man can be linked up with the energy of God." This yearning after goodness has the same source, as the Bishop of Liverpool has remarked, with the yearning after beauty and truth. It may have the same fulfillment.

Here is a renewed interest in spiritual things; everyone is being made aware of it. Even our science is becoming de-materialized! Mr. Babson reports Dr. C. P. Steinmetz as predicting:

"I think the greatest discoveries of the next fifty years will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of men and nations. Yet we have been merely playing with them, and have not studied them seriously as we have the physical forces."

The time, then, is ripe for a new examination of spiritual reality, and in Germany, England, and America there appears a growing literature, philosophic, scientific, sane yet spiritual, which, if it does not dissolve the mists that hang above this continent of thought, at least makes clear the existence of such a continent, whose wonders and beauties it behooves men to explore. "To keep the mind steadily and reverently fixed on this subject is to open the way for a new experience of God. The interpretation of his ways with us makes possible a new fact, indeed, the ultimate fact—the fellowship of spirit with Spirit." In these words Principal Robinson speaks out of his own heart. Years ago he was led to ask himself why the truths of religion, which were still true to him, failed to bring him strength in his hour of need, why they seemed to lack vitality. The answer to his query he found "in his relative neglect of those conceptions of the Holy Spirit in which the New Testament is so rich."

In the light of such considerations I am quite prepared to believe the prophecy which Frederick Denison Maurice made years ago:

"I cannot but think that the Reformation in our day, which I expect to be more deep and searching than that of the sixteenth century, will turn upon the Spirit's presence and life, as that did upon justification by the Son."

The basic and inclusive doctrine of the Holy Spirit must now come to its own.

3. When we turn from theological theories and speculations to the question of the meaning and value of the doctrine of the Spirit, the path grows smoother for our feet. It is well, in the first place, to rid ourselves

of the notion that the primary and distinctive function of the Holy Spirit is that of consolation—that he is pre-eminently a “Comforter.” Professor Dearmer is unquestionably right in holding that the prevailing use of that translation marks in itself a deterioration in the idea of the Spirit’s place. He reminds us that the ancient use of “comfort”—meaning “to strengthen very much”—might have been adequate, as in the case of the old-time schoolmaster who “comforted his boys with the stick!” But Paraclete means something vastly larger and more vigorous than our modern word “Comforter.” Doctor Dearmer holds it unfortunate that our translations also did not use “pigeon” instead of “dove”—since that at least would not have rhymed with “love” and “above”! Indeed, the dove seems to him an ill-chosen symbol of the Holy Spirit, whose biblical types of fire and water and wind speak of energy rather than of softness and repose. His criticism may be extreme and one-sided, as when he refers to “the maudlin atmosphere, ‘soft as the breath of even,’ of mid-Victorianism;” for we must not fail to recognize those quiet and unobtrusive ministries and movements of the Spirit by which the Kingdom makes its steady and irresistible way. But the other half of the truth is that upon which Doctor Dearmer puts his pressure—that the coming of the Spirit at Pentecost meant stir, uproar, adventure; that the leadership of the Spirit is often to bold and perilous enterprises; and that his challenge is to manhood and not to feebleness. “They will not follow the dove, but they will follow the eagles.” The Spirit is “the mighty Ally of those who struggle for the right.” He is a Spirit not of weakness, but of power.

In the next place, we must remember that there is a universal ministry of the Spirit. “The world cannot receive him,” it is true; for the reception of the Holy Spirit marks the transfer from the “world” to the “Kingdom”; but the world can be touched and affected by the Spirit, as our Lord himself foretold: “And He, when he is come, will convict the world,” else were the world helplessly and hopelessly lost. Many a New Testament phrase points to those outside the circle of believers but subject to the operation of the Spirit: there is “a light which lighteth every man;” “other sheep I have which are not of this fold;” “in every nation he that feareth God and worketh righteousness is acceptable to him;” he is “the Saviour of all men, specially of them that believe;” God has not left himself without witness in any age or in any land. Everywhere and always, frequently in unrecognized places and ways, the Spirit of God has been moving upon the face of the human waters, striving to bring order out of chaos. The saints of heathendom are his creation. The holiness and the truth in every religion come from him. Wherever man has been engaged in the search after goodness and after God, the Holy Spirit has

been both the inspirer of the impulse and the guide for the quest. What else do we mean by "prevenient grace"? How else can we approach the problems which lie behind our foreign missions? "He shall come down like rain upon the mown grass," and the rain, we know, God sends upon the just and upon the unjust. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." "His lovingkindness is over all his works." The last, the least, the lowest are, and always have been, the objects of his regard. He has forgotten none; he has neglected none. There is a ministry of the Holy Spirit to all men, everywhere, always. Our thoughts are narrowed, and our lives are impoverished, if we recognize the presence and activity of the Spirit only in conventional or in Christian forms.

But this is not to question that the Holy Spirit deals more intimately with the Christian believer. His relation to the unbeliever is, if we may so express it, from the outside; when he who feels the moving of the Spirit upon his spirit opens his heart in glad receptivity, the experience of the Spirit becomes an inner thing. If any man will open the door, He will come in and abide. W. L. Walker has exclaimed, "As well might the plant pray for the air and the sunshine as Christian men pray for the Spirit!" To be sure, he is already present. He is as the air surrounding us. But while we may have felt the pressure, our lives may have been little more than spiritual vacuums until the way is made for his entrance. All our metaphors are imperfect, yet each suggests some feature of his approach. His messages are being broadcast, and some faint and indistinct murmurs we may have heard; but only when we tune in with our receivers does their full import break upon us. He is like the ocean, as Robinson beautifully pictures:

"His limitless resources roll in on the shores of human life like the waves of the sea, ceaseless and unnumbered, terrible in wrath, majestic in their encompassing might, mysterious by their far horizon. Yet for all the immensity of the 'sea of the Spirit,' it does not disdain to enter into our little lives, shaping itself to our pattern, rippling its way into the tiny pools, lifting the pink shells and floating the fronds of weed; nothing is too small for the dynamic activities of the Spirit, as nothing is too great."

The effect of his entrance is transformation, but his entrance and possession are dependent upon human receptivity and co-operation.

This indwelling of the Spirit, then, becomes the characteristic mark of a genuine Christian experience (Romans 8. 1-11; 1 John 4. 13). The

men at Ephesus who had not "so much as heard whether there was any Holy Spirit" had not entered into a typical and satisfactory Christian standing, and required further instruction. The possession of the Spirit is not for a select few, an exceptional and rather dreadful experience for peculiar souls, but it is for all Christians, it is the thing which makes the Christian. It should be observed, also, that it is not a mere stirring of the feelings, however delightful, not a "debauch of religious emotion," to use the words of another, which expends itself in selfish pleasure; it is profoundly an ethical experience, it issues always in a new character and in changed conduct. The indwelling of the Spirit is to be tested by the fruits of the Spirit.

I am not concerned to analyze and define the nine fruits of the Spirit as Paul sets them down in Galatians 5. 22, 23. These may be taken as samples rather than as an exhaustive list of the results of the life of God in the soul of man. Suffice it to say that those results are not confined to any narrow range, are not limited to the so-called "religious" faculties and powers. John puts it that the divine character of the Spirit will be recognized because in the believer there will be recognition of Christ's lordship, promotion of the spirit of unity and brotherhood, and full accord with the new moral ideal which Christ has established. The history of the early Christians, and of later Christians likewise, makes plain that there will be spiritual insight and awareness of God, intellectual penetration and clear thought, and moral passion—a passion to help men, to encourage men, to forgive men, to save men. Righteousness and peace and joy, confidence and enthusiasm and courage—these are the outcome of the abiding Spirit. Above all, love. "To be filled with Holy Love is to be filled with the Spirit; where Love dwells, God dwells."

Yet this does not exhaust the beneficent possibilities of the Spirit's action. Besides the "fruits of the Spirit" in character, there are the "gifts of the Spirit" for service. Besides the abiding, there is a pouring forth, an anointing, a baptism which, doubtless operating for the most part by the enhancement of natural gifts and powers, makes one equal to the demands of his place and his part in the Kingdom. The Nile flows through Egypt the year around, but the overflow comes when needed to enrich the wider fields. The Spirit is the reservoir of power to meet all emergencies as they from time to time arise. The follower of Christ, if he is truly to stand in his Master's stead, is not only to be good, but to "go about doing good." He is not merely to receive, but to give. To quote another REVIEW writer:

"In the science of mechanics there are two kinds of forces—one a static force and the other a dynamic force. A static force is roughly defined as a

force in equilibrium; a dynamic force is a force in motion. Now a disciple is a Christian in a static state; an apostle is a Christian in a dynamic condition. Hence the meaning of the words, 'Ye shall receive power (*dynamic*), when the Holy Spirit is come upon you.' It simply means that by the baptism of the Holy Spirit the static Christian is rendered dynamic. Religion may be a splendid equilibrium of soul, it may be a condition of rest and peace; or it may be a great energy that goes about everywhere turning the world upside down. The main difficulty to-day is that the majority of Christians are not yet beyond the static stage in their religious development. They stop with Christianity as an inward composure. They believe in God and experience the peace of Christ in their hearts, but they have never been rendered dynamic by the endowment of the Holy Spirit."

The gifts of the Spirit are of great variety. The Old Testament conception of the Spirit of God related him to the intellectual and the artistic life and, as well, to practical skill and efficiency and leadership, even in war; and not simply to religious exaltation and revelation. In the New Testament the thought is not less broad. Probably Isaiah's list of spiritual gifts (11. 2) was the basis of some of Paul's enumerations. Some of them are "the nine gifts of office" (1 Cor. 12. 28-30); some more common "the seven gifts of service" (Rom. 12. 6-8); some refer in part to extraordinary gifts like "the nine talents," in which comparatively few may hope to share (1 Cor. 12. 8-10). They overlap; Paul evidently was not attempting any scientific classification; but the diversity is wide enough to show that later thinkers were not far astray in regarding the Holy Spirit as the inventor of the "seven liberal arts," including arithmetic, music, and astronomy! His work is often related to "religion," in the narrower sense of the term—revelation, inspiration, prayer, the church, the ministry, the sacraments. But just as Jesus was quite evidently interested in the diffusion of life and the spread of ideas more than in the extension of an organization, so the Spirit may be discerned behind every helpful undertaking and in every useful occupation. Ideas, of course, must be embodied in and propagated through organizations; life always creates its own organism through which it may operate most effectively; but it is the life, the idea, rather than the organization which chiefly matters and which receives the chief attention of the Spirit. Above all else, the Spirit and the animating power are of vital importance, and these are what characterized the young church after the descent of the Holy Spirit on that unique Pentecost. There was a sense of newly discovered power which made victory certain and which sent the early Christians out with zest and rejoicing to meet opposition, persecution, death itself. And there was after that Pentecost a new fellowship, the outward expression of that love which is shed abroad in hearts by the Holy Spirit, a fellowship which was the beginning of the breaking down of barriers of

prejudice and sex and caste and class and blood between men—a fellowship so wonderful that it has been called “the distinctive thing which happened at Pentecost,” and so powerful that it is the pledge and promise of the final brotherhood of man.

“I believe in the Holy Ghost,” then, is no empty phrase to fall trippingly from the tongue in the formal recitation of a creed. It is the charter of freedom; it is the hope of progress. The Holy Spirit is for this age as much as for the apostolic age. We shall have no new Bible, as some have vainly dreamed; for we shall have no new Christ of whom to write. But we shall have Spirit-inspired prophets, whom we must recognize; we shall have a Spirit-guided church, which we must trust; we shall have a world for which we may have hope because of the upward pressure upon humanity exerted by the Spirit of God and the lifting power of the men and women in whose hearts the Spirit dwells. If we do “believe in the Holy Ghost,” not simply as a power in Bible times, but as the present and active Spirit of God in the world of men, then we may descry on every hand the tokens of his working. If natural resources are conserved, and public health guarded, and prison systems improved; if labor and capital begin to join hands instead of joining battle, if the vision of world peace breaks after the weary centuries upon the mind of the statesman and the common man, if Leagues of Nations and World Courts promise friendlier co-operation, if there is at Washington or Locarno or Paris or London some pact which looks to peace and binds together forces which have been conflicting—there is the Spirit of truth, the Spirit of peace, the Spirit of love at work. When music learns to glorify the noble and the glorious, when natural science reveals the supremacy of law and gives us the scientific attitude and the scientific method, when psychology unfolds the power of habit and the depths of human nature, when biblical criticism increases our knowledge of Christ and throws us back, clear of everything else, on our living experience of him—we may give thanks to the Holy Spirit. When the ethical reaches its true and lofty place in the service of a holy God, when the love of truth and reality waxes exceedingly, when the social conscience comes to an unprecedented influence, when the Fatherhood of God is exalted, and the “return to Christ” is seen as the road to truth, when world missions spring up and Christian unity becomes an accepted goal—to whom shall we look as the giver of every good gift but the Spirit of the Most High? The world is not running down, like a clock which the owner has forgotten; God has not deserted his post; the Spirit is among us, speaking the things that are of Christ, carrying on what our Lord began both to do and to teach, until he shall see of the travail of his soul and be satisfied.

OUR PENTECOSTAL SYMPOSIUM—II

THOSE who read the many articles on Pentecostal topics in the *METHODIST REVIEW* of 1930, including these valuable Symposiums, will make a discovery of spiritual wealth. These are not dogmatic messages in the cold sense of theological science, but rather an inward vision of personal experience. That abiding presence of the Holy Spirit in nature, history, and life is a source of doctrinal truth which will grow more and more until the perfect day. Just as the Redemptive Spirit is the fountain of all religious truth in the science of theology which will never be complete enough to be the object of saving faith (which is a Living Person and not an Intellectual Proposition), so the Cosmic Spirit, the creative power of the beginning of our universe, is the real fountain of physical science which in this twentieth century has become only a beginning of a constantly increasing knowledge in the world of sensuous experience. The Holy Spirit gives us a religious psychology in a realm of inward intuition far greater than that biological psychology which can never discover anything in the heart of self-consciousness and personality.

We pray that this Pentecostal year will not be a mere celebration of its nineteenth centennial, but a fresh beginning of holy life in persons and society for all years to come.

ASCENSION AND PENTECOST

THE Ascension of Jesus Christ cleared the way for the Spirit's Dispensation. A remarkable Scripture establishes this point. On the last great day of the feast, Jesus stood and cried aloud, saying: "If any one thirst, let him come unto me and drink: he that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." But this spake he of the Spirit which they that believed on him would receive: for the Holy Spirit was not yet given, because Jesus was not yet glorified. And the Lord himself, the last night he was on earth in his suffering estate, emphatically announced: "I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I go I will send him unto you."

"But how is this possible?" you ask. "What can possibly make good Christ's absence? What possible thing can be better than to have him abidingly with us as our Teacher, our Counselor, our Guide, our Pattern, our Protector, our Miracle-worker, our Companion, our Friend?"

My Saviour, can it ever be
That I should gain by losing Thee?

"What possible harm or loss in his staying on earth, that would make his going away an advantage to us?" Ponder, then, a little in detail the expediency of the Lord's Ascension.

And, first, the Spirit's advent is better than Christ's presence because the Spirit gives us a universal Saviour instead of a local. Suppose the bodily Jesus were still on earth: he could be in but one place at one time. What a perpetual Mecca his body would be, involving what costly pilgrimages, what suspensions of industries, what temptations to good works and externalities, what miseries for the poor and the sick and the aged: in short, what an unavailable Christ! For out of earth's thousand millions the bodily Jesus could be seen and heard and touched by only a few. But the Holy Spirit is universal: his very name is *Pneuma*, air: and air is everywhere. And wherever the Holy Spirit is, there Jesus is. The Spirit practically reduplicates the Nazarene, bringing him to every man's door, giving every human being a special Christ, setting over every newborn disciple his own guardian-planet and angel, even the bright morning star. No need is there now of going to Bethlehem or Nazareth, Calvary or Olivet, in order to behold Jesus Christ. The once Man of Nazareth is now the Man of Humanity, and all earth the Holy Land.

Again: the Spirit's advent is better than Christ's presence because the Spirit gives us a universal church instead of a local. A present bodily Jesus involves a geographical church. But wherever the Holy Spirit is, and he is everywhere, there Jesus Christ is and there Jesus Christ's church is. The church of the living God is as universal as the Spirit of Jesus Christ his Son. His temple is neither on Moriah nor on Gerizim, neither in Rome nor in Philadelphia; it is everywhere: and this just because he is Spirit, diffusive as air. Therefore the Spirit knows no topographical or national church; he knows neither Jew nor Gentile—only the "Parliament of Man." In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether bond or free: and we were all made to drink of one Spirit. The Holy Spirit gives us one and the same church, even the Holy Catholic Church throughout all lands and times and names.

Again: the Spirit's advent is better than Christ's presence because the Spirit gives us a spiritual Saviour. How common the saying: "We are creatures of time and sense"! The tangibles control us. Our estimates are mainly material, tactual, sensuous. The Roman Catholic Church thoroughly understands this: witness her spectacular ritual: the Pope himself—what is he to the Romanist but Christ's visible Vicar? The sensible is our practical horizon. Suppose, then, that Christ's risen body were still on earth, and we could behold and touch it, even as it was

vouchsafed to Thomas. What would be the result? He would remain to us mainly human. We would know him chiefly after the flesh. We would loiter and abide in his sweet and beautiful humanities, worshiping in the outer court instead of in the Holy of Holies. With apostles before his departure we would be asking for throne and diadem. No: the form must vanish before the spirit can be truly seen. Even of saintly kindred and friends it must be acknowledged that we do not truly know them till death strips off the concealing veil of earthly flesh and surroundings, and we behold them in their interior, intrinsic character, their spirit-glory. How much more true of the spiritual, infinite Christ! For physical sight, assuming that it could behold the Infinite, would dwarf the Infinite into the finite. The far-reaching, wide-spreading eye of the spirit fills up the outlines of the infinite Christ more truly than any mere bodily eye ever can. The veil of Christ's flesh, then, must be rent before the indwelling radiant Godhead can flash forth. In other words: the vast, largely beautiful, the sublime, cannot be seen to advantage near at hand: it needs the relief and outlinings and tintings of distance, even as the Laureate sings of Time:

"The past will always win
A glory from its being far,
And orb into the perfect star
We saw not when we moved therein."

It is only when we gaze on the land that is very far off that we can see the King in his beauty. Had Jesus Christ not departed, were he still in bodily presence on earth, even though that body were his risen body, he might say also to us whenever we, Marylike, knelt to kiss his feet, "Touch me not, for I have not yet ascended." We can never truly touch the Risen Lord till we touch him spiritually. Expedient, then, was it that the bodily Jesus should depart and the Spirit come: for so we do now behold the Risen Lord in his true Spirit-Glory. And this is the Holy Spirit's blessed work: he renews the Transfiguration Scene, making it world-wide and immortal, transfiguring Jesus on every mountain top wherever kneels a spiritual worshiper. Yes, there are two Christs: the Christ according to the flesh and the Christ according to the Spirit. While Christ's body is with us we know him no longer after the flesh: henceforth we know him after the Spirit. He becomes perpetually Transfigured before us: and we behold his glory, a glory as of the Only-begotten from the Father, full of grace and truth. When he ascended and the cloud received him from human sight, we lost him as Man; we gained him as God-Man. Every Mary Magdalene may now touch him.

Once more: the Spirit's advent is better than Christ's presence because the Spirit gives to us ourselves a spiritual character. He not only spiritualizes Jesus to us; he also spiritualizes ourselves. For other powers Man has besides the intellectual, other sensibilities besides the æsthetic, other affections besides the natural or purely psychical. He has within him a spiritual nature, capable of giant powers and giant experiences. But before this spiritual nature can duly exert its giant powers or duly enter on its giant experiences, it must be touched by something which in its turn is spiritual. No barrier of flesh or sense must be permitted to come between what is spiritual within us and the Holy One of God. Were Jesus still on earth, even though he were the Risen Lord, he would reach in the main only the lower range of our capacities. We would still love him; but we would love him in our earthly range, or, to use the words of Augustine, "As a man loves man, as the carnal loves the carnal, not as the spiritual loves true Majesty." But when the bodily Jesus departs and the spiritual Jesus comes, the new Jesus touches the spiritual within us, and keys it to a nobler strain. See, for example, how his departure and the consequent advent of his Spirit spiritualized his apostles. How soon their notions of a Jewish Messiah and a worldly kingdom vanished. How weakness grew into strength, ignorance into knowledge, childhood into manhood. How sublime the contrast between the apostles of the Gospels and the apostles of the Acts; between the Peter of Caiaphas' palace and the Peter of Solomon's porch; between the John who would call down fire from heaven and the John who wrote that God is Love! Thus does the Spirit exalt us. He takes from us our carnal weapons wherein we trusted and arms us with his own spiritual panoply. He opens us to the accesses of divinity. Touching us with coals from off the heavenly altar, he ignites our powers and experiences until they glow with the seraphic flame. He exalts and centers and im-paradises our affections, quickening within us the Spirit graces, even the Faith which sees Him who is invisible, the Hope which expects Him who is to return, the Love which communes with Him who himself is Love. Thus does he not only transfigure Jesus before us, he also transfigures us before Jesus. Verily it was expedient for us that the bodily Jesus should ascend and the Holy Spirit come: for now we have a Spiritual Lord and a Spiritual Church and a Spiritual Character.

Be it for us, then, to live in an ascended estate. For the life of every human being in the proportion that it is a Christian life is a perpetual *Excelsior*. In fact, he who has Christ within him has already begun his own ascension. If, then, we have been raised up with Christ, let us seek the things which are above, where Christ sitteth on the right hand of

God: for we died, and our life is hidden with Christ in God. When Christ our life shall be manifested, then shall we also be manifested with him in glory.

Grant, we beseech thee, Almighty God, that like as we do believe thy Only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth, and reigneth with thee and the Holy Ghost, one God, world without end. AMEN.

(EDITORIAL NOTE—Fifty years ago, GEORGE DANA BOARDMAN, D.D., in his book, *Epiphanies of the Risen Lord*, gave us this record of the supreme gift of the ascended Christ. This EDITOR knew and loved this great Baptist preacher in his later years of life. Its publishers, Charles Scribner's Sons, permit our use of this message.)

THE HOLY SPIRIT AND THE SACRAMENTS

It is remarkable that the two sacraments of the church have been observed so faithfully throughout the entire history of Christianity. Sacred as the request of Jesus was that his disciples continue the institution in remembrance of himself, it is not in response to his request only that the Supper has been so faithfully observed. For the simple truth is that the sacraments supply a great need of the soul.

Thinking of the Lord's Supper, there is such an atmosphere surrounding its institution as to make it, if it were only a memorial, a rite which is peculiarly sacred and appealing.

Recall the Upper Room, the celebration of the Passover, the presence of the disciples (including Judas), and the shadow of Calvary hanging over all. Memorable, indeed, was that night, and whenever in after years devout disciples may be found celebrating it the remembrance of these hours is destined to make a profound impression.

But surely this sacrament comes with it much more than the idea of a memorial. While we do not forget that Jesus said, "This do in remembrance of me," yet there was something even deeper than this in its institution. He said, "This is my body: This is my blood." It is just here that the sacrament reveals its deepest meaning. Not that there could have been a bit of his body or a drop of his blood offered there, speaking literally, but it symbolized the importation of himself to the communicants, which is the heart of the whole matter. Various branches of the Christian Church may differ widely as to how the sacrament may be received in order to be efficacious, but upon one thing all are agreed. That is, that the receiving of divine sustenance into the soul is the supreme end, which is effectively symbolized by this bold metaphor. For as the

bread and wine entering into the body of man nourishes and strengthens it, so does the spiritual Christ enter in and nourish the soul.

Where Christians differ widely is, as to how the divine nurture may be received, how is it communicated? Once you grant the Roman Catholic point of view, that of Transubstantiation, then the rest as they conceive it naturally follows. For the priest is engaged in actually "making the Body of Christ."

The mysterious change effected, whereby the elements are transformed into the actual body and blood of our Lord, makes it so that divine nourishment will certainly be experienced, provided only one is willing to partake of the same. The whole thing under this theory is so very simple and so very sure!

But for those of us who receive these elements as symbols only of that which is higher and diviner, and who are compelled to travel by faith from the visible to the invisible, the observance of the Holy Communion must ever call forth a high act of pure worship. For what we seek, as Goethe has so well said, is to partake of the heavenly under the form of an earthly nourishment, or, as Westcott says, "To eat is to take that into ourselves which we can assimilate as the support of life." In partaking of the Communion, then, the act is a spiritual one purely, made more vital and real by the bread and wine which are but symbols. We have, then, this spiritual communion to consider. How is this spiritual nourishment effected?

From the spiritual point of view no act on the part of administrator can bring any change to the bread and wine. The one was bread and remains bread; the one was wine and remains wine. The significance of the Supper depends upon the purpose and faith of the worshiper. The only value to be attached to the material elements is the suggestiveness which they bring through the symbolism. For it is only by our spirits that we can appreciate His spirit.

Now this spiritual view did not come easily. After the Reformation the doctrine of Transubstantiation held sway. Luther, by adopting the doctrine of Consubstantiation, really strengthened the Roman doctrine on that subject. Stanley is, I think, well within the bounds of the truth when he says that Luther's doctrine gave a new lease of life to this Roman Catholic doctrine. To Zwingli, with whom Luther differed on this subject, we must look in no small degree as one who helped us to the spiritual view of the sacrament. To Hooker also, who tells us that the reception of the Communion is spiritual in its nature, and that its significance may be experienced by the worthy alone. And even Laud may be placed quite in agreement with Calvin when he held that the

validity of the sacrament did not depend upon the intention of the administrator and that "To give it efficacy the Spirit must attend it."

Thinking of the elements, therefore, as symbols, of what are they the symbols? Of nothing less than the receiving into the heart of the communicant the very life of Christ through the Holy Spirit. What is important, therefore, in this partaking of Communion is not the ritual which is employed, nor the posture of the worshipers, nor the elements used, helpful although all these may be; but rather the presence of the Holy Spirit. It is for this reason that those who use faithfully and with profit the bread and the wine in Communion would be the last to deny the efficacy of the Communion to those who are permitted to receive it in the spirit only. Wall, an Anglican of high standing, maintained without serious contradiction that Quakers may be regarded as baptized because they have the substance of that of which baptism is a sign. Or again one of the earlier rubrics in the English prayer book declares,

"If a man, by any just impediment, do not receive the sacrament of Christ's body and blood, the church shall instruct him that he doth eat and drink the Body and Blood of our Saviour Christ to his soul's health, although he do not receive the sacrament with his mouth."

The Holy Communion, then, is the Holy Communion only when it is received in the Holy Spirit. This conviction is the very essence of the sacrament, which we may call the spiritual view.

On the night of its institution in the upper room, the disciples felt in the simple rite the impact of his great person upon themselves. They partook of him of which the bread and wine were symbols. After his departure he continued to be with them through the Holy Spirit. It is as James Denny says, "As long as he was with them their strength was re-enforced from him; and when he goes, then, in response to his intercession, his place is taken by the Spirit." The Holy Communion then is a special manner by which we may receive the Holy Spirit. Other means there are, but nothing more sacred, more fruitful, more satisfying. It is primarily a spiritual reception on the part of the communicant. There can be no doubt that many receive the heavenly manna who take it in the belief either of Transubstantiation, or of Consubstantiation, or of Symbolism. But all who actually receive must do so through the Holy Spirit.

In all our observances, then, of the Lord's Supper, as in all of our religious exercises, let us keep in mind that it is the spiritual view which avails. For we who so commune, or so pray, or worship in any manner, worthily, must do so in the Spirit. For we must, with Stanley, feel that

spiritual religion is, "To believe in a Presence within us, pleading with our prayers, groaning with our groans, aspiring with our aspirations."

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THE TEMPLE OF THE HOLY SPIRIT

"The redemption of our body."—Rom. 8. 23.

SAINT PAUL makes it very clear that religion, in his view, involves a plain and practical ethic of the body. He does not shirk from a constant acceptance of, and, on occasion, a very drastic application of this particular phase of Christian duty. "Know ye not that your body is a temple of the Holy Spirit?" The interpenetration of spirit with spirit which is the basis of all that is perdurable in human friendship and love is but a faint image of this interpenetration of the Spirit of God and the created spirit. "Ye are bought with a price," he continues, "glorify God in your body." "I keep under my body, lest, after that I have preached to others, I myself should be a castaway." Here is the recognition of the need of control and redirection of our animal strivings and desires. "Christ shall be magnified in my body." This does not exhaust the apostle's speech on this subject, for when he is confronted with wrong and shame of misuse and maltreatment of the holy temple of the body, he flames up into a vehemence of speech which doubtless startled and scorched certain early professors of the Christian faith who had come out of the polluted world and had not yet fully understood the lofty demands of their new spiritual citizenship and profession.

The great principle is just this, that our body, the entire man, brain, heart, hands, and feet, have been purchased by Christ to be purified and made a temple for the indwelling of the Holy Spirit, "to be preserved entire without blame at the coming of our Lord Jesus Christ." "The Holy Spirit is the Spirit of power," wrote Bishop Warne some time ago; "the engine needs power, but it also needs a body through which that power may function. In like manner the Holy Spirit needs the body of the believer through which to work and show forth Christ's power to save."

Our body, like everything else about which we say it is ours, is ours only as a trust. It is not ours to lower, to pervert, to abuse. The true use of a thing is the highest use; the nature of a thing is its highest nature. "You are not your own," says Christianity. But the voice of

our time asks, "Why not live naturally, freely, indulging all our faculties and appetites according to nature?" But what is *nature* in the case of such a being as a man? Shall we find the nature of man in the lubricity of the ape? Or shall we accept what is the very heart of Pentecost, that manliness is something Spirit-filled? The true nature of man is Christ-like, Spirit-filled nature.

Christianity is a power of life. Its first function is not that of repression, for this is only incidental to a finer and larger thing. The prime function of Christianity is that of conversion and completion. The supreme emphasis of Jesus was upon life. All the impulse he has for men is toward life. Here is that high message recorded in the fourth Gospel. "I am come that they might have life, and that they might have it more abundantly."

As a power of life we may assume that Christianity includes within its scope the human body. Life is given for expression, and the organ of expression is the body and its powers. Music is of the musician's soul, but he dies with all his music in him if he culture not either an organ of his body or the instrument in his hand. There was the music of redemption, with God from all eternity, and in the fullness of time came the expression. The Word was made flesh. The body is within the scope of religion. The ideal of religion is harmonious life, and Christianity leaves out none of the factors. Christianity deals with man in his unity, and is so far removed from religions which treat the body with contempt that its characteristic doctrine is *not* the immortality of the soul—which was common to Paganism—but the resurrection of the body, the reappearance after death and in other conditions of the very man who had lived on earth. The body is sacred, for it is the channel of holy things. The Incarnation carries a philosophy of the body as well as a redemption of the soul. The Incarnation of God in Christ means this at least, that manhood is capable of Divinity, that the body may be the temple of the Holy Spirit.

Two things Christianity promptly dismisses. One of them is dualism and the other is asceticism. Men desiring to be good despised the body because they knew not its real powers and its functions. But you cannot isolate part of man from the rest of him. Man is not duality, flesh and spirit joined in some loathsome union, but in essential antagonism. The distinction is a convenience of speech, but it is nothing else. Man is a unity. It is false to talk of religion as being of the soul and sin having its seat in the body. True, Saint Paul spoke of the flesh lusting against the spirit, but he himself was very explicit that evil was deeper than the flesh, and his use of a popular and general form of speech must

not mislead us. Every sin of the flesh is a sin of the soul first. "Out of the heart of man," said he who knew what was in man, proceed all those things which mar his life.

The second thing that Christianity dismisses is asceticism. It said that the body is evil. It must be renounced. Scourge the flesh that the spirit may thrive. Asceticism has given chapters to history that are not to be sneered at. Rather let us think of asceticism, as Francis Peabody said, as, with all its heroisms, one of religion's glorious mistakes. Christianity is not ascetic. Jesus came eating and drinking. He discloses his divine character by sitting at meals with sinners—being so wide, genial, strong and pure that, without hesitancy, we feel that we can place all human acts within his span—all the simple daily deeds and duties and desires.

"To be spiritually minded is life." Thus you come to the viewpoint from which the New Testament ethics of the body may be fully seen. The body is the instrument of the spirit. It is the vehicle of spiritual expression. The Eternal Spirit is utterly himself in every one of us. The body is to be the organ of expression for the Holy Spirit, and the New Testament treatment of the body is determined always from this standpoint. It is a high religious business that we seek to give God a fit instrument for the revealing of the things that are eternal. If this passion, that appetite, frustrate the purpose of God through us, then we are at that moment and in that thing faced with the strong speech of Christ, and are bidden of him to handle, even unto mutilation, the offending part. For sometimes suppression and repression are the condition of expression.

Further, the body is not only the vehicle of the spirit, but the opportunity of the spirit. It is the appointed scene and instrument of moral discipline. By the use of the body, by commanding it, is character formed. In the interests of his spirit a man's soul has been sheathed in his body. It is given him for moral discovery, for the shaping of character. All moral greatness and all moral power come first in the form of the body. To eat, to drink, to rest, are all of them good, but because each of them may be abused into selfishness and sin, there is moral character in each of them. Through the body also men learn to suffer and to be strong, and through suffering to find a farther and finer moral and spiritual beauty. And may we not find here one of the meanings of physical pain? Life may wrench the body from what are its smoother and easier movements, leading it to endure heavy strains, to sacrifice ease, liberty, and even health. These heavy burdens laid upon the body need not lead us into bitterness; through the Holy Spirit they

may be carried with joy and utter peace. Suffering can be transmuted into *creative pain*.

I wonder if the temptation was ever subtler than it is in this day of abundance of "things," to pamper the body and spend ourselves over much for its comfort; comfort which may be refined, but which, because it is reared into an essential instead of relegated to an inconsequent and incidental matter, is unutterably vicious. Pride, fullness of bread and prosperous ease, they deaden the spirit; they make the ears deaf to and the hands unready for the needs of the world and the claims of God. What is ailing many of us is that we are too fatally comfortable. It is sucking out the better life of us. "How could I fail to win?" said Frederick the Great after the battle of Rosbach; "Soubriase had seven cooks and one spy; I had seven spies and one cook." Watch the proportion of things, for life is a battle which has a way of hanging on the proportions a man preserves between the commissariat and the intelligence departments. It is the will of God that men should be lords of themselves, lords of the visible earth, lords of the senses five. To this end he will grant the Holy Spirit to them that ask him. May the very God of peace sanctify you wholly, and I pray God that your whole body, soul, and spirit may be preserved blameless unto the coming of our Lord Jesus Christ. And may the grace of our Lord Jesus Christ, the comeliness of him whose face was once transfigured as the light, be with us all.

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THE HOLY SPIRIT AND REFORMS

OUR Thesis is that real reforms come only under the leadership of the Holy Spirit. It is that he manifests Christ—his Teachings, his Example, his Sufferings, and his Living Presence as a new life within the lives of men. It is that this abundant life motivates the soul with a sustained urge to set right what is wrong in human society and empowers it for the task.

No Other Adequate Cause for Reforms

Human experience has discovered no other adequate dynamic or leadership for reforms. Those that are accomplished by self-interest soon call for another reform. But the call of every age for reform has been made eloquent by its agonies. Human history is well epitomized in

such a group of words as war, shambles, slavery, prisons, injustice, under-privilege, poverty, want, hatred, fear.

The obstacles to reform have frowned upon moral progress like rock-faced, impregnable Gibraltars. But the greatest obstacle has been the lack of vision, of motive, and of dynamic. The few noble souls that have striven with some success to better human conditions have done so by "following the gleam" that has opened to their souls the quickening influence of God's Spirit. But the absence of the Pentecostal Presence of the Living Christ has made the history of ancient religions and the civilizations they created and stabilized, because of the evils to which they gave birth or sanction or tolerance, chiefly a history of death. This also applies to the dying cults and civilizations that yet linger.

Our own material civilization is without capacity for reform. Science discovers nature's secrets, lays hold of her marvelous, inscrutable resources, and with magical genius applies them to human uses. But it cannot make man master of his desires or his passions or incline him to love and serve his fellows. Neither can it change the hedonistic and predatory tendencies of collective society to altruistic purposes. In consequence science itself depends for its very existence on reforms generated outside of it. Steinmetz diagnosed its peril in one sentence, "Man has acquired more power than he has the moral capacity to use." The last utterance of Woodrow Wilson's prophetic voice gave the warning and the remedy in another sentence, "Our civilization cannot survive materially unless it is redeemed spiritually."

Moral progress is not a cosmic movement. Nature has no spiritual resources.

Materialistic philosophy finds nothing more encouraging than what we brought up from the jungle. It is as pessimistic as Schopenhauer, who saw only the play of the blind forces of evil and had no better hope for man than extinction. All conceptions of life that find no place for a friendly and immanent God necessitate Clarence Darrow's observation that "it is probably impossible to save man from himself."

John Dewey's idea of re-making the race by controlling its environment breaks down when we ask, "Who shall make man sufficiently altruistic in collective action to change his environment?" or, "Who shall incline and enable man to change his centered-self to humanitarian objectives?"

The True Philosophy of Reforms

The true philosophy of reform can be put in one word—CHRIST. He is the Source of all genuine reforms—their warrant, their justification.

His, the only Name that can give the ideals, quicken the conscience, inspire the faith, and win the co-operation of men. His Love in man gives reforms human leadership and support. His Cross is the immutable law of sacrifice that tells the cost of reform and effectively challenges the divinity in man to "cash in" on it. His Presence in man and in society is the vitalizing power that carries reforms to victory. His warning, "Apart from me ye can do nothing," is equally true of men personally and collectively. His "Follow Me," "Abide in Me," will as surely lead society into a Paradise as it will a human soul. As he enters the life of humanity it becomes a revolutionary fact. The old evils that stifle, imbrute, and crush men are dislodged to give place to personality, liberty, justice, opportunity, hope, and a more abundant life. In a changing world the unchanging Christ is Master-BUILDER, reconstructing it in harmony with himself.

The Function of God's Spirit in Reform

That the creative power of Christ operates by his Spirit working in and through men, is unmistakably certified by his final lucid conversations. These taught:

1. That the Holy Spirit would exalt Christ. "He shall glorify me" (John 16. 14). This has happened in our day until good men are drawn toward him irrespective of race or religion. They recognize his Personality as the standard by which men and civilization must be judged. The Spirit reveals the "beauty" that men desire.

2. That the Spirit will give men new hearts and guide them into the truth that Christ taught, giving the vision of his will concerning the moral, political, and social order of his kingdom (John 3. 3; 14. 26; 16. 13).

3. That he will convince the world "of sin, of righteousness, and of judgment" (John 16. 8). The Holy Spirit is thus revealing the long-sanctioned evils that should be eradicated and thus make Christ the conscience of the world.

4. That he will bring into action the divine resources of men's minds and endow them with amazing power (John 14. 12; Acts 1. 8), flushing every channel of personality—intellect, emotions of will—to fullest capacity. He transforms talent into power, makes men of power and, as through the ancient prophets, creates a literature and speech of power. This outranks mere numbers and other advantages and puts the balance of power on the side of those battling for Christ.

5. The Spirit's ministry will banish fear, give peace and a sense of the real presence of God in Christ (John 14. 21, 26, 27; 16. 33). Men

achieve little for reform till they part company with fear, and only those who see God are not afraid.

A Glimpse of the Subject Historically

Without this Pentecostal ministry reforms do not originate. Remove it and they will cease. Even the story of historic Christianity and of the church, apart from the Spirit's ministry, has been more a history of decline and death than of life.

Let a thousand years' history of Church and State in the Græco-Roman Empire, the mediæval Latin Church and the interwoven Church and Empire in Russia bear witness to this. Forms and ecclesiastical power usurped the place of the Spirit of God. Society sank to unspeakable moral depths and nothing changed for the better. The only bright spots in the dark picture are where men such as Chrysostom, Savonarola, Huss, Wycliffe, Tolstoi, moved by the Holy Spirit, became prophets of reform.

Eighteenth century England was making the same record until Wesley's day, when a great visitation of the Spirit changed the course of Anglo-Saxon history and gave to the Leader of reform the greatest opportunity in 1,800 years to advance His kingdom on earth.

It was a great day for reform when Luther's soul found "a glowing and cheerful joy in the Holy Ghost" that made real the Presence of God and enthroned Christ in him. Without that consciousness would he have confronted Tetzl to his face, burned the Pope's bull, nailed his theses to the church door, uttered his immortal words to the Diet of Worms: "Here I take my stand. It is impossible for me to do otherwise, so help me God"?

Only the Holy Spirit can shift the gear of a self-centered life to a fearless Christ-centered life, and change mere opinions into convictions and set them on fire. This could be illustrated in the history of every reform, from those led by the Hebrew prophets down to the great work of Toyohiko Kagawa in Japan, of Tagore and Gandhi in India. As in Gandhi's case, he has wrought in many willing souls in spite of barriers of intellectual disbelief.

The history of modern reforms—emancipation, prohibition, peace, social justice—tells the same story. They are of spiritual origin won by spiritual forces often aided, it is true, by political and economic considerations. Their effective leaders are men in whom the Spirit of God has so exalted Christ that his very Cross has had a contagious, attractive, challenging power, and induced self-sacrificing devotion to a cause.

Real Reforms Are Spiritual Movements

True reforms are infinitely more than the issuance of edicts, the marshaling of majorities, the passing of laws and the application of force. These have their indispensable place. But real reforms are love products. They are a new birth of the heart and the mind and the will of collective humanity, in which Paganism gives place to the enthusiasm of spiritual ideals wrought creatively into the concrete conditions of human life.

The impact that reformers leave on society is not deeper than that which the Spirit of God has made on their own souls. Lasting results are not induced by those who have merely changed their vocation for a better salary. Only those who have suffered the Spirit of God to drive them into the wilderness have had the capacity—spiritual, intellectual, volitional, sacrificial—to promote real and lasting reform and change the course of history.

An honest and able Illinois lawyer sat in Congress but left no impression and did not lift his voice for any noble cause. What changed that man into the prophetic Lincoln the emancipator, the great executive, the spokesman of God, emerging from the Gethsemane where he trusted God and prayed and wrought, as a leader and ruler of the coming centuries?

The biography and history of the really creative forces in the struggle for prohibition, peace, and social justice is the story of the Spirit leading willing men and women to toil

"up new Calvaries
"Ever with the Cross that turns not back."

Reforms Call for a New Pentecost

The importance of a new Pentecost to reforms cannot be overestimated. Great and diversified have been the moral advances of recent years. The world, pregnant everywhere with the spirit of salutary reform, nevertheless hangs between the edge of an abyss and a better age than it has dared to dream of before. For, on the other hand, there is a resurgence of Paganism in all of its forms, predatory, oppressive, materialistic, sensuous, and ignorant of any power but blind force. The forces impersonated in Pilate and Christ are everywhere in battle line. The momentous issues at stake call for such a visitation of the Spirit as shall make the church so really and vitally the Body of Christ that through it he may in every way work his will.

The church, the person or the nation that at this crisis claims the

Christian name, and plays the part of Ananias and Sapphira, should be prepared to accept their fate.

JOHN H. STOODY.

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PENTECOST AMONG HUNGARIAN PEASANTS

WHEN I first mentioned to my Hungarian congregation that I hoped that my ministry among them would be Pentecostal in character, they laughed at me. I asked the cause of their unseemly laughter and was told that the people understood me to mean that I desired my ministry to be "fleeting as Pentecost," "like Pentecost, lasting but a day."¹ Such are the current Hungarian proverbs.

Subsequent study of Hungarian customs has shown me that the theme of Pentecost occupies a whole cycle in the folklore of this people. A few customs connected with this day still linger in remote villages: if on the morning of Pentecost this year we could be in the secluded village of Horváthkut,² for instance, we would see a procession of seven girls, in age from ten to fifteen years. Two, dressed in festal costume, go before. They are the *Queen's Herald*s. In the center walk three—two tall girls who serve as *Ladies-in-Waiting*, and between them a small girl, the *Queen of Pentecost* herself, elected that morning from the girls of the village and decked out in royal robes which she will wear only for one day. In the rear walk the two *Basket-bearers*, dressed in ordinary, workaday clothes. In this order the seven pass from house to house along the village street. At the door of each house the heralds knock and ask for permission to celebrate Pentecost. After this is granted, the group sing a hymn in which it is prayed that "the speech of fiery tongues and the rushing of wild winds may descend upon the heads of the hearers with terrific suddenness." After the hymn the two attendants set the little queen on their arms and raise her as high as they can, saying as they do so, "May your flax grow this high!" The people of the house, being superstitious, believe that only through this ceremony can a bountiful flax harvest be assured. The pious wishes expressed in the hymn merely form part of the framework of the ceremony. No one pays any attention to them. The main thing is the magic wish for a good crop of flax; in gratitude for this the people of the house gladly fill with eggs, cakes, and

¹ Margalits Ede, *Magyar Közmondások*, page 624.

² *Ethnographia*, XI, 2, 1929. Gönczi Ferenc, a Pünkösdi köszöntések Somogy megyében, pages 107-112.

pieces of money the basket carried by the last two members of the little band.

There has been preserved a manuscript written in the year 1647 by the Hungarian monk, Geleji Katona István, in which he protests against the removal of Christ's royal robes during the celebration of Passion Plays. "It seems to signify," he says, "that Christ's kingship is a matter of mirth and sport, a sort of Pentecost Kingship. The village lad elected king on the morning of Pentecost is clad in royal robes and given royal honors until nightfall, when the trappings of royalty are taken away from him and he becomes once more merely a peasant lad."³ Almost everywhere to-day the Pentecost Kingship has died out in practice; only its faint shadow, the Election of a Pentecost Queen, still lingers in a few villages.

There was a time when to the ancestral Hungarians the Kingship of Pentecost was a very real and terrible thing. That ancient custom can best be given in the words of an old peasant of Dercsika:⁴ "That shepherd lad who excelled all the rest in strength and fleetness of foot was on the morning of Pentecost given a sleeping draught by the Tribal Councilors. From his sleep he awoke to find himself a king, and for an entire year remained lord and master of the tribe. At the following Pentecost, however, he was again given a sleeping draught by the Tribal Councilors. From this he never awoke: and thus surrendered at once his royal authority and his life. The people could not tolerate that the King of Pentecost should wax old and lose his power through senility. Such decay would have brought disaster to their harvests and their flocks. In the fullness of his manhood vigor he had to be killed on the very day on which his successor was chosen, that the magic power within him might pass over to the new king and bountiful harvests might be secured to the people."

Childish as seem these peasant conceptions of Pentecost, it is surprising how akin in some ways they are to some of the day's abiding truths. From the dawn of Hungarian history the peasantry have ever looked on Pentecost as the Day of Power. True, they have thought of this power as being directed toward abundant harvests of flax or corn. Yet how easy it is to show them that the material harvest of which their folk customs speak is but symbolic of a spiritual harvest! The sleeping draught which the shepherd lad of Dercsika was forced to take before receiving the kingship of his tribe was but a symbol of that death to the old, ordinary life which took place in the apostles when they were filled

³ Dr. Róheim Géza, *Magyar Néphit és Népszokások*, Budapest, 1925, pages 294-308.

⁴ Ipolyi Arnold, *Magyar Mythologia*, Budapest, 1854, page 307.

with the Holy Spirit. Hungarian proverbs and folklore alike emphasize both the transiency and the permanence of Pentecost. The kingship for a day or for a year, like "the speech of fiery tongues, the rushing of wild winds," in the hymn, belongs to that phase of Pentecost which is ephemeral. It is the tragedy of the Hungarian people that to a great many of them to-day this side alone remains: all else has been forgotten. It was not always so. The simple peasants of past generations felt that in their Pentecost ceremonies they were dealing with a power which never died. Their greatest fear was lest the power of Pentecost might "grow old and feeble." Better were it, they thought, to sacrifice the individual, if only that marvelous power might remain among them in all its fullness. Pentecost—a season of sacrifice in order to obtain the fullness of divine power! How close these simple peasants came to our Christian conception of this Day!

ERDMAN D. BEYNON.

Detroit, Mich.

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A MISSIONARY HYMN

Matthew 28. 19, 20.

O God, Creator of mankind;
Made in thine image may we find—
O Father of the human race—
The meaning of thy heavenly grace:
Reflecting in our lives below,
Those virtues which thy nature show.
Grant us thy mercy, Truth, and Peace;
And Love for all in us increase.

O Christ, our Saviour, Master, Lord;
Incarnate Risen, Living Word:
In whom the Father is revealed;
Whose mission by thy blood was sealed;
From whom there came the great command,
To spread thy Truth in every land,
Be with thy servants as they go;
Thy presence may they feel and know.

O Holy Spirit, Breath Divine;
O Light from Heaven upon us shine;
Thy holy influence impart,
And dwell in every human heart.
Inspire, endue, call forth, and send
Thy servants, and their Cause defend.
Their labors bless from hour to hour;
Converting, sanctifying Power.

O Father, Son, and Holy Ghost;
 Almighty and all-conquering Host,
 By whom the world and heaven were made;
 On whom our Faith's foundation's laid;
 Thy gracious work direct and bless,
 Until all nations shall confess
 And own that blest Baptismal Sign,
 That Benediction all Divine.

FREDERICK G. CURTIS.

Malone, N. Y.

[The Reverend FREDERICK G. CURTIS is a retired member of the Northern New York Conference.]

THE RECOVERY OF THE SPIRITUAL DYNAMIC

THOMAS CARLYLE, when he refers to his personal deliverance from "mud gods," termed the change a conversion. That may not go as far as our Lord does when he speaks of the spiritual renewal that comes to every man "born of the Spirit"; but at least he recognizes the philosophic soundness of the underlying principle.

That the creature must pass through a spiritual renewal, and that this change is the result of a divine influence and cannot be effected by mere natural means, is pointedly given in the words of Jesus, "The wind bloweth whither it listeth, and no man knoweth whence it cometh or whither it goeth: so is every man that is born of the Spirit."

Some enthusiastic materialists have tried to prove that life can be generated without life, but it is quite generally conceded that the doctrine of biogenesis, or life only from life, is victorious along the whole line at the present time. As science rejects spontaneous generation, so does religion.

The direct action of God upon the mind and heart cannot be denied by the devout believer. Its recognition is not superstition, but experience. If it be declared that there is at its heart a mystery, we can only answer that our Lord admits that fact and neither do we deny it. We try hard to understand the atmosphere, we rear observatories and employ weather interpreters; but how frequently their predictions miscarry. What we do not know is very much greater than what we do know. We have sought to understand how a thought is born, but have had to turn away knowing little of whence its genesis or how it comes. No wonder that we are confused about the birth of the soul life or the renewing of the same.

On the Day of Pentecost we have an outward and very sensible display of that which was to find its counterpart in the soul's deepest depths.

There was the "sound of a rushing mighty wind"—it might just as well have been a gentle zephyr, since the after effect is what is important and not the consciousness of the experience. Something of that experience is needed for the spiritual renewing to-day.

The favorite Old Testament symbol for God is fire. The flame which visited Abram's sacrifice meant God. The fire which burned in the unwasted bush was God. The pillar of fire which led Israel through the wilderness was the pledge of the presence of God. The fire which fell at Carmel betokened the descent of God. The perpetual flame upon the altar of burnt offering was regarded as a symbol of the eternal life and light of God.

In the New Testament the symbol reappears. John the Baptizer, confessing the coldness and negativeness of his own ministry, compared with the more vital and penetrating work of the Messiah, declared: "I indeed baptize you with water, but when he is come, he will baptize you with the Holy Ghost and with fire."

All the history of the Christian Church, from that day to this, which has been worth the writing or the reading has been the story of the heavenly flame. Has the church in any age been pure, it is because the fire has cleansed her; has she been radiant, it is because the light has transfigured her; has she been victorious, it is because that "spirit of burning" has made her mighty. As has been said, "The barriers she has overcome have not been battered down, but burned away. She has flung her holy fire against them, and they have melted in fervent heat."

Doctor Dale used to say, "Any form of ecclesiastical polity is legitimate which suppresses no scriptural truth and which satisfies the spiritual interests which render the communion of saints necessary." At the point of earliest contact with the Christian Church what you meet is not a polity, but a new kind of life. Here is a fellowship of men and women of a new order. They knew it themselves, and there is a mingled awe and joy in their consciousness of it. "If a man be in Christ Jesus he is a new creation." Here is the basal thing. Before organization or elaborated creed, there is a life, a world of new judgments, of new values, of new emotions, of new moral standards and spiritual aspirations. Something had arisen upon these people like the sun through mists, and it was a new day; something had arisen within them like health after sickness, and they were new creatures. The New Testament account is that they were regenerated of the Holy Spirit.

They do not speak as men who have struck a new track, or lighted upon a new idea or a happy clue. They have a greater language about themselves, and speak as men who know themselves remade and belonging

to a new order. This had come from "out the vast" as they had been praying some such prayer as this,

"Breathe on me, breath of God,
Fill me with life anew."

The bond of that church or the present church is found neither in law nor a creed, but first in an experience, an energy of divine life in the soul. I know of no better expression for the church than the words of Doctor Dale, who says, "It was meant to consist of those who are regenerate of the Holy Spirit." Not as the world gives did Christ give to individuals who made up the church then or who make it up now; and not as the world lives, must they live to him.

This Pentecostal season calls us to self-examination. We are enormously busy as individuals and as a church, but is it true that our work is more obvious than is our witness unmistakable? Is it less easy to tell what we are than to describe what we are doing?

There is danger that we shall reduce the Kingdom to a philanthropy, that we shall make it a good-will and its end a good order, with no moral redemption at the heart of it like a cleansing fire, or a rushing wind. The church of the Pentecostal days was gathered not within walls, but within an allegiance and round a standard which bore a likeness to the Cross of the "Strange Man of Galilee." That church gathered not within walls for security, but as an army in training for a mightier impact upon evil.

Behind discipleship there lies a regenerating experience of God's grace in Jesus Christ—a brushing of the soul with the breath of the Spirit that blows like a wind from the presence of God.

We need to-day to understand anew that "this rock upon which I build my church" is not a program or an ideal, but a witnessing man, with the truth alive on his lips and in his believing soul; which comes from nothing that flesh and blood could give, but only from the *elan vital* of the Spirit of the Highest.

Are we fearful of this holy flame? Are we apprehensive lest it should burn us up? If we are truly regenerate men and women we need not fear it. It will burn in the bush, and the bush will not be consumed. This fire we need now does not leave blackened ruins in its track, but cleanses and empowers and makes splendid the life for service.

May each one, as Pentecost approaches, lift to Christ the prayer,

O Thou who camest from above
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

There let it for thy glory burn
 With inextinguishable blaze,
 And trembling to its source return,
 In humble love and fervent praise.

P. H. MURDICK.

Port Huron, Mich.

[P. H. MURDICK, D.D., in 1927 transferred from a church in Cincinnati, Ohio, is now in charge of that very important First Methodist Episcopal Church in Port Huron, Mich.]

THE PLACE OF PENTECOST IN THE CAREER OF JESUS

THE meaning of the theme will depend upon our idea concerning the career of Jesus. If we have in mind the earthly career of Jesus of Nazareth, which ended with his ascension, Pentecost was the event inaugurating the dispensation of the Holy Spirit. If we follow John, and identify Jesus with the Logos, the career of him who was called Jesus, after he was born of Mary, was in progress before his visit to the earth in the flesh, and still continues since he left this sphere. If we connect John's story of creation with that of Genesis, and understand that there was a close association between the Spirit that moved upon the face of the waters and the Word, by whom all things were made, we will be ready to see that Pentecost as an event had a vital relation to the whole career of Jesus.

In attempting to evaluate the life of Jesus among men, one may follow the method of many students who consider the periods of his life, and mark the growth, the development made in each. Such a method underlies the outline of his life used in the *Harmony of the Gospels* by Stevens and Burton. Under this plan the student will note the development of thought in the public utterances of Jesus throughout his ministry, the characteristics of Passion week, the nature of the resurrection life.

Campbell Morgan has given us another method, that of noting the crises in the life of Jesus, and of recognizing the new elements introduced by each. To enumerate these crises and name the new elements as they are introduced is to recognize the value of the method.

The Advent: The Word become flesh (John); and the Emptying (Paul). The beginning of the great effort of God to become known to men and win them to life and fulfillment.

The Baptism: The actual beginning of the great task of revealing God to men by his life on the earth. The devotion of himself to his task; the testimonial of the Father, and the coming of the Holy Spirit with power for the great task.

The Temptation: The decision not to use the newly acquired power which accompanied the coming of the Spirit to make easy his own life, but to live out a life of devotion and obedience, just as we must do.

The Transfiguration: The turning back to face the cross, with all it meant to him and to us.

The Crucifixion: The utmost of devotedness; the utmost of endurance; the utmost of revelation of love.

The Resurrection: The end of fleshly limitations; the completion of revelation; the sufficient testimonial.

The Ascension: The resumption of fullness with the Father, the inauguration of his universal revelation and reign.

The next great crisis in God's dealings with mankind is at once perceived to be the coming of the Holy Spirit at Pentecost. That it was the birthday of the church, the beginning of the evangel by the apostles, the inauguration of the era of the Holy Spirit, we have always accepted. This scribe wishes here to offer the idea that Pentecost was the crowning event in the career on the earth of Jesus Christ.

Jesus himself closely relates the going away of his body from among men with the coming of the Comforter, the other Paraclete. It was the Comforter who would lead the disciples into all truth and teach them all things. It was he who would empower them so that they would function effectively in bringing in the kingdom of God. We cannot imagine Jesus withdrawing from the earth and his efforts for the glory of God and the good of men and leaving to another the great work of completing his revelation and inaugurating his kingdom on an earth-wide basis. The Spirit was present with him through all the career of Jesus. Jesus was present at Pentecost. He is still present ("Lo, I am with you alway"). Instead of Pentecost being the day of another it is the crowning day of God's special manifestation in Jesus. It has always been the Word who declared. It is the function of the Spirit to give power, to send forth energy.

Once we recognize the close relation between Jesus and the Holy Spirit, we see the coming of the Spirit as the consummation of the work of Jesus, the making effective of all his work among men.

Is there not a close connection between this event and an earlier crisis in Jesus' life, namely, his baptism? There was a difference between the previous life of Jesus and that of the disciple-apostles. They carried over from their early training certain ideas as to the nature and work of the Messiah. Their acceptance of the teachings of Jesus was delayed by their clinging to these limited ideas. Jesus, on the other hand, from the first, as child and man, accepted the highest ideas as to his mission and method, and came to the beginning of his public ministry fully responsive to them.

But, having come to the beginning hour, he received that day both the testimonial of the Father in the words spoken from the heavens, and the Holy Spirit, the creative energy used by the Word at creation, for the larger task of his ministry. That it was a great event, a great crisis, is attested by the fact that he was by it lifted up into an ecstasy which lasted for forty days. It was as he awoke from that ecstasy in the wilderness that there came to him the crisis called the Temptation, beginning with the struggle over the use of his new powers to ease his hunger.

Now let us think of Jesus as still actively engaged at Pentecost in the business of leading his disciples into that mode of life in which they would be able to do in his place the work on the earth which he left for them to do. What did they need for this great work, without which his whole career on the earth would prove a failure? What but the same Holy Spirit who came to him at his baptism at the Jordan, the same Holy Spirit who moved upon the face of the waters at creation? He came, and his coming inaugurated the whole program of the church. These Spirit-filled men wrought as the Spirit-filled Jesus had wrought. They lived a life of intimate association with the Father, as Jesus had done.

If this is straight thinking we begin to see what Pentecost meant to Jesus. It was the successful accomplishment of what he came to do on earth: so to teach some men, and so to impart to them life as to enable them also to teach others and lead them into this effective life which would spread salvation among men until the whole race should be leavened and so saved.

We can also see what it meant to the disciples: that they were really enabled and actually began to do the work to which Jesus set them. To the church it meant that God was actually setting it to continue the work Jesus began, a work to be continued until the kingdom should be fully come. To the world it meant that at last the plan was in operation which was to bring all men under the richer saving power of the gospel of Jesus Christ.

Pentecost was the day when Jesus Christ inducted his disciples into the same order of life as he himself lived with the Father and the Holy Spirit during his own active life on the earth.

E. G. SAUNDERSON.

Sioux City, Iowa.

[The Reverend E. G. SAUNDERSON first entered the Canadian Methodist Conference, was transferred to the Wisconsin Conference and is now in the retired relationship.]

THE SPIRIT OF TRUTH

EVERY testimony of the gospel record indicates that Jesus was one of those fearless heroes who are not afraid to look the truth in the face. It is not strange, therefore, that he should have spoken of the promised Spirit in terms of the Spirit of Truth. "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth"—or, as Moffatt has it, "he will guide you all into the truth." What glorious faith in truth it took to say that! Other religious leaders have preached their gospel and have anathematized the anticipated follower who would attempt additions. They have reaped what they sowed—a dead faith, bound to the past, fitted only for a static world, utterly unadapted to a developing world such as the one in which we live.

Jesus' attitude was quite the contrary. He promised the Spirit—not only the Holy Spirit, which would confirm what he had told them, but the Spirit of Truth, which would reveal to them further secrets. And so the religion of Jesus becomes the living, growing, developing faith, fitted for a living, growing, developing race of men, who exist in a living, growing, developing universe.

If Jesus did not fear the truth, why should any of his followers fear the truth? It would seem that at least one characteristic of one who possessed the Spirit of Truth would be an open mind to all truth, a willingness to prove all things and hold fast that which is good. Stanley Jones illustrates it when he flings at his hearers the challenge that they prove as false any part of his own faith, since such proof would be not only a victory for them but a favor to him, for he wants in his faith nothing but that which is true. Yet so often the faithful take the opposite attitude. William Allen White in his brilliant volume, *Masks in a Pageant*, says of William Jennings Bryan that when he was faced with an uncomfortable fact his habit was not to seek the truth behind the fact but to answer the fact. When will Christians learn that facts are things that cannot be "answered"? They can be *interpreted*, and the interpretation of facts is a legitimate function of religious thought. But to answer facts in the name of religion serves only to suppress truth and to discredit religion. Would that the Spirit of Truth might so fully become the possession of the Christian Church that henceforth the church might face the world with a mind as open to the truth and as fearless of the truth as was the mind of its Founder. Alas, that a lack of such attitude in the past, among the powerful and the vociferous, as recorded in the long and often disgraceful fight between science and

theology, has led to widespread conviction that faith in the Christian religion is equivalent to narrowmindedness and can be held only by shutting eyes to the truth. We contend that there is no truth, scientific or otherwise, so it be truth, that can destroy the vital values of the Christian religion. Then let us maintain the open mind, and carry the confident air which rejects suspicion of newness. Let us abandon the defensive attitude, born of the inferiority complex, and realizing that we live in a developing world, let us welcome every new truth as a gift of God, as continued evidence that the promised Spirit of truth is still creatively active.

One who possesses the Spirit of truth will have this openminded confidence in truth, but he will have more. He will be the ardent advocate of truth—the aggressive crusader for truth. We often hear it said that the suspended judgment was the greatest discovery of the nineteenth century. Without denying that, it may be contended that carrying the suspended judgment too far is one of the greatest sins of the twentieth century. Philosophy is accused of “baking no bread”—falsely we think; but the accusation holds for the suspended judgment. In the great battle between truth and falsehood to-day it takes no part. Without conviction, it sits apart disdainfully viewing the struggle, smiling with amused superiority at those who are active in it. Like the supercilious Gallio it “cares for none of those things.” Let the *hoi polloi* excite themselves if they will; the suspended judgment devotees are convinced that a cultured gentleman will refuse to become enthusiastic about anything.

So these dilettantes are content to observe only, while the truth suffers for the need of aggressive champions. A recent writer in the *New Republic*, reporting on the condition of the strikers in North Carolina, quotes one wise old mountain white as saying, “A lie c’n run around the world while the truth is gettin’ its clo’ses on.” If that be true—and it is too nearly true to leave us comfortable—it is not because a lie of itself has seven league boots, but because the transmitters of the lie are more active than are the transmitters of truth.

Indifference is not a condition of openmindedness, nor does openmindedness dictate absence of convictions. It is possible to maintain openness to truth and at the same time to be its courageous crusader, in so far as we understand it. Abraham Lincoln’s great utterance answers to peace time as well as in war, “With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on.” That, it seems to me, is the necessary attitude of one possessed of the Spirit of truth. He will be such a lover of

truth and such a hater of falsehood that he must bury his life in the struggle for truth and must be constantly discontented with himself when he is not giving his best to the cause he believes in. He must love truth not only enough to accept it but enough to fight for it. Which is merely saying in another way the trenchant word of Jesus, "Whosoever shall lose his life for my sake and the gospel's, the same shall find it."

Perhaps we may go even further in following the Spirit of Truth. To welcome truth and to be its champion is much; to be *owned by* truth is more. The idea I have in mind is not that we should possess the Spirit of Truth, but that the Spirit of Truth should possess us. I can make the idea clear by referring to a delightful paper which was recently read in my hearing by Prof. M. R. Gabbert, head of the Philosophy Department at the University of Pittsburgh, a paper which I hope may find its way into one of the better magazines. It was written in the Socratic dialogue and dealt with the question as to who owns the university. Is it the nation? Will not the university teach Athenian zoology? The course of reasoning carries us, with Platonic minuteness and inexorability, to the position that it is none other than Truth itself that rightfully owns the university. In the discussion which followed a social worker narrated some of his trials with those who thought they owned the settlement—contributors, workers, board of directors, etc.—and stated that his policies, though difficult to maintain, were built on the assumption that Truth owns the settlement. Is not that also our conviction regarding what ought to operate in the law courts, and should it not also be the case with respect to the church? Surely this is the only worthy view of the church, and likewise of the individual. To be owned by the Spirit of Truth so that you are his agent—can there be any higher destiny than that? And if that development might take place among the ministry and laity of the Christian Church in this nineteen hundredth anniversary year, would we not indeed experience not an anniversary celebration but a duplication of Pentecost?

There is a touch of the mystical in this idea of being *owned by* the Spirit of Truth. I want the presence of that touch to be clearly recognized. It was the conviction of the intimate contact of man with God that made the first Pentecost. Another Pentecost cannot possibly come among us if that conviction—and experience—be absent.

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[The Reverend WILLIAM K. ANDERSON, pastor of the Franklin Street Methodist Episcopal Church, Johnstown, Pa., is well known to our readers as one of the valuable contributors to the METHODIST REVIEW.]

A BIBLIOGRAPHY

IN addition to the many books mentioned in the March-April issue of the METHODIST REVIEW, dealing with various aspects of the Holy Spirit, we are here giving a few added titles of works relating to the same subject. Doubtless some of the books in both lists are now out of print, but possibly can be obtained in second-hand book stores:

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 Wilson, Clarence True, *That Flame of Living Fire*.

SUCCESS

THERE gleams afar the Morning Star
 We call Success;
 It lies beyond fate's fickle wand,
 Sin's wilderness.
 By idle hopes and aimless gropes
 'Tis not attained;
 Through earnest strife for better life
 Success is gained.
 No human hands can halt the sands
 Of time that flow,
 But, if we will, as onward still
 We swiftly go,
 We may ordain the prize to gain
 Or lose for aye.
 God gives us right as well as might
 To choose our way.

ALAN F. BAIN.

Warrensburg, N. Y.

THE HOLY SPIRIT AND WORLD SERVICE

FRANCIS WESLEY WARNE

Brooklyn, N. Y.

Taking World Service first. A better understanding of World Service and its working throughout the world may be brought about by a comparison of its working with the working of the irrigation system of the Punjab, India. Five great rivers—from which the state gets its name—flow to the sea, because millions of little rivulets throughout the great mountains and vast territories from which these rivers rise flowing together form the five great rivers. The Punjab rivers have through the ages found their way to the ocean through great sandy deserts. But in recent years and decades there have been put into operation great irrigation systems, through which these rivers have been diverted into canals and from them into small streams which have so carried life to the deserts that over ten million acres—the acreage is still being enlarged—once drifting desert sands, wave now with life-giving harvest and are dotted with many Indian villages.

In like manner the World Service life-giving rivers are formed by offerings small and great, given by millions of our people from all sections of the whole church. These life-giving rivulets are gathered up by our World Service into rivers of blessing and sent in refreshing streams to the spiritual deserts of the home land and around the world. Therefore multitudes who lived in spiritual deserts in many lands through World Service have now received rivers of life and are joyfully bringing forth harvests of the fruits of righteousness. If the little rivulets from the great mountains and plains that give rise to the Punjab rivers should lessen or dry up there would of necessity be a corresponding lessening of the life-giving streams that flow from these rivers into the deserts. In like manner when either an individual, a congregation or Conference permits its World Service rivulet to lessen or dry up there is of necessity a corresponding lessening of the streams of blessing somewhere on the missionary fields of the church. The lessening of giving to World Service comes usually from individuals and churches and Conferences who have neglected praying until the Holy Spirit has from his fullness shed abroad in their hearts the world-embracing love of Christ. Hence the close relationship between the Holy Spirit and World Service blessing spiritual deserts around the world.

IS OUR WORLD SERVICE CALL TOO LARGE?

I had a letter from one of our most efficient missionaries discussing the reasons for the falling off in the World Service giving of the church, as he saw it from the distance. His idea is that one of the reasons is that the call for "TEN MILLION DOLLARS" to the average everyday man is so large that what he can give seems so small that he thinks it is not worth while and does not give it. This calls attention to the fact that it is the smaller gifts of millions that largely make the rivers of World Service blessings. The Methodist Episcopal Church has more than four million full members—to say nothing of millions of adherents and Sunday-school children who help support the Church—eight million dollars means about half a cent a day, on the average, from our four million full members, and yet it was because the giving fell below that there has been a lessening of her streams of blessing around the world. That our World Service call is moderate, reasonable and possible is obvious from the fact that if our church gave twenty million dollars it would mean only on an average from each full member a cent and a third a day. The call for ten million is only half that amount. When we thus turn our attention to the small rivulet illustration it all seems so easy and reasonable. This is my suggestion: if each and every Official Board and pastor would agree that our people will measure up to the average, the whole problem would be solved. Why not?

ENCOURAGEMENTS IN WORLD SERVICE WORK

Good people get discouraged concerning the coming of the Kingdom and the success of World Service because they think it all advances so slowly. It helps such good people to review the centuries. Suppose for them we recall the fact that there were discouraged saints even while Peter was yet alive who came to him saying, "All things continue as they were from the beginning." "Where is the promise of his coming?" Peter encouraged them by answering, "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." Which means, if we let Peter interpret, not by ours, but by God's measurement of time we are only two days—forty-eight hours—into the after-Pentecost kingdom building of which our World Service is a part. To appreciate the advance between Peter's day and ours, recall how few Christians there were then, all the combined powers there were against them, all the persecutions they suffered, their having no wealth and no social standing. Then put in contrast the present hundreds of millions of followers of the lowly Nazarene. Then think of the present

courageous faith of the church in definitely planning to evangelize the whole world, and it will be seen that instead of discouragement we live in the greatest hour of courageous faith and amid the most marvelous national and international movements that have occurred since Christ ascended. "Have faith in God."

"THOU SHALT RAISE UP THE FOUNDATION OF MANY GENERATIONS"

This expresses the courageous faith of World Service. In the Christless nations there are hundreds of millions of people sunken in illiteracy, superstition, idolatry, and poverty beyond the imagination of those who have always lived in a Christian land. To raise these foundations so that the oncoming generations to the end of the ages shall start and live on higher levels is the problem and purpose of modern missions, of which our World Service is a part. To get the long-range practical view of this, recall that when our forefathers dressed in skins, lived in huts and worshiped idols the missionary came to them, and the contrast of our Christian civilization (with all its present defects) with these hundreds of millions huddled together, often in huts where we would not keep our pigs, represents what Christianity and Christ have done for us, and the purpose of world service as part of the great movement is to do the same for the rest of the peoples of the earth. This is a century-long program, since it has taken centuries to make us what we are; but do not be discouraged, recall Peter's interpretation of God's measurement of time. This courageous faith of the church in facing such a problem suggests the greatness of World Service and the glory of the hour in which we live. Here we should each remember that whatever part we have in World Salvation we must have in the days in which we live. Our night cometh when we cannot work. "Now is the accepted time." To illustrate, I have had the privilege of forty years in a work hidden away on foundation-laying, but that is part of the whole and was the part to be done in my missionary day. It will be largely out of sight in this world, but not in the day of rewards when I shall hear the Master say, "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

THE FRUITAGE OF WORLD SERVICE

First, there is a rapidly growing Christian Church in many non-Christian lands. The action of our last General Conference providing for a self-governing church on our mission fields is the natural fruitage.

Here is a personal observation of the manner of this fruitage. I was sitting, before I left India, on Sunday morning in a great church, and there were before me on one side about two hundred Christian

schoolgirls, clean, neatly dressed and intelligently taking part in the worship. On the other side of the church were about the same number of Christian schoolboys. They were also clean, neatly dressed and joining in the worship. As I looked on I remembered they were from the very lowest of the outcaste millions of India, and if it had not been for World Service and the Woman's Foreign Missionary Society they would be as their ancestors have been throughout the centuries, wholly illiterate and without hope of rising; but now all is changed for them. They will grow up intelligent Christians, will marry, make Christian homes and be the founders of a Christian community. An inspiration fell on me as I looked on, and not only did I "dream dreams" as an old man; but as a young man I did also "see visions," for from that wonderful scene my mind wandered over the work of all the missions from many lands working in many lands, and I saw hundreds of thousands being thus lifted out of past conditions and forming Christian communities in these many non-Christian lands. Again, remembering that great movements require time and that God has the time and the resources and the patience, in my dreams and visions I saw forming a new world-encircling Christian citizenship, such as all the ages has never seen, and thanked God and took new heart courage in World Service which I wish I could pass on to the whole church.

Another encouraging observation. I attended the great banquet at the Columbus sixtieth birthday celebration of the Woman's Foreign Missionary Society. They had at the speakers' table a Christian girl—a convert—from each of the nineteen countries in which the society has work. They were wonderful girls and it was an inspiring sight. Afterward, as I mingled with the delegates from all parts of this land, I would hear such remarks as, "If all we have ever accomplished is the conversion of these girls the work of our society has been well worth while." But I could not help thinking, if that small sight was so cheering, what new enthusiasm would be born if our good people at home could see not only the converts there present, but the thousands, tens of thousands, hundreds of thousands (millions, including the work of all missions) that have been converted and are forming a world-encircling Christian citizenship. The missionary leaving home makes some sacrifices; but there are compensations, for as the home people cannot see it, he sees the money raised and given by our good people take wings, fly to the uttermost parts of the earth, and rejoices over seeing this cash being turned into Christian character. How I wish I could transfer this cheer that has a thousand times cheered me to the hearts of those who at home have the hardest part of missionary work, the gathering up of the cash.

World Service working as seen by a home pastor. The experience was told me by one of our prominent home pastors who visited India. He said, "I went out with a missionary to see mission work among the out-castes. But when I saw the people in their village environment, filth, poverty, the huts in which they live, idols everywhere, and learned of their superstitions and recalled that there were as many villages in India as there have been days since Christ ascended, the problem seemed so enormous and hopeless that all interest in missions and hope for the outcome went out of my heart. I became utterly discouraged. I had no idea until I came straight up against it that it was such an enormous problem." Then he went on to say that "in that state of mind the following Sunday I worshiped in one of our Indian self-supporting, missionary-giving city churches. The service was as orderly and worshipful and as spiritual as any I had ever attended. There sat by me one who interpreted what was being said. (There was no missionary present.) The Indian pastor preached and conducted the entire service." When the service was over he said, "I told my village experience to one of the Christians," and added, "Imagine my surprise when told that ninety-five per cent of the grandparents, parents, and some of the worshipers had been found by the missionary in just such villages as he had visited." Then he said, "The wonderful work of World Service dawned on me; I had a new vision, and a tenfold greater interest in missionary work came over me than I had ever before known." Oh, that the whole church could catch such an illuminating vision. If, because these younger churches are now taking on self-direction, anyone is tempted to lessen his giving and to leave them to themselves, let me lovingly ask such a one to try to catch the first enormous and depressing vision of the American pastor, then his inspiring vision, and then to ask himself this question: If Home Missions are necessary, how much more do our younger churches in the very heart of the non-Christian world need not less, but greater missionary help?

CHRIST'S PARABLES AND WORLD SERVICE

At this time when, because of a falling income for World Service, our representatives in many places and ways have had to retreat, it helps one out to recall that Christ in the parable of the sower told that three parts of the seed would perish and that only the fourth part would prosper. Then in the parable of the tares he told of the difficulties that would beset even the fourth part. If Christ had stopped there it would be discouraging indeed, but he also spoke the parables of the mustard-seed and the leaven, teaching that the greatest things of his kingdom have the smallest possible beginnings; and that there is life enough in the fourth part to

make the mustard-seed great and that the leaven in the fourth part will work "till the whole was leavened." Through World Service this gospel leaven is marvelously leavening throughout the whole non-Christian world; to such an extent that what in the Orient is often called the "Jesus program" of life is so leavening the philosophies, religious and social customs, that one hears apologies for religious practices and social customs that had prevailed throughout the centuries. This gospel leaven is working so mightily that among great peoples and nations who have not yet become Christ's followers, of many of their life customs it may be said, "Old things have passed away; behold, all things are become new." In the nearer East this is true in Turkey, Persia, Egypt, Africa, and even to an extent in Arabia. In the farther East in varying degrees the same is true in China, Japan, Korea, and the Islands of the sea. In India, as illustrating the whole, to be more specific, malignant spirits, the evil eye, demons, idolatry, untouchability, the whole caste system, child marriage, enforced widowhood, with countless distressing superstitions of tyranny, are losing their power and Christ's gospel of hope and light is illuminating that whole realm of darkness. Let this all be summed up in the report of John R. Mott, who after his last visit around the world reports that "Where on former visits I found a million looking Christward, on this trip I found ten million."

THE HOLY SPIRIT AND PENTECOST

Is there in the present-day church a more imperative need than that pastors and laymen should have a deep spiritual realization of man's utter inability to produce conviction of sin and to bring spiritual life to men without the Holy Spirit? Are not clear thinking and action at this point our only hope of making the nineteen hundredth anniversary of Pentecost a real personal spiritual experience and not a mere celebration? I have thought it might help to approach this great subject, first, negatively. That there is such a thing as life is made as manifest by its absence as by its presence. A dead tree, animal or man proclaims with absolute certainty the absence of life. On that principle, suppose the disciples had neglected the farewell command "Tarry . . . until," and had gone ahead witnessing with their pre-Pentecost lack of the spiritual life implied in being "clothed with power from on high," what would have happened? Would there have been conviction of sin, and three thousand conversions?

Apart from their lack of "power from on high," have there ever been any others so marvelously equipped to preach and witness? Envisage their actually living, eating, drinking, listening, talking, sleeping,

watching the marvelous miracles of Jesus and walking with the very Christ himself for more months than there are in a modern university course. Add to this, they had seen the crucifixion, had the special teaching and experiences of the appearances of the Christ in those matchless forty days between the resurrection and ascension. They had received Christ's parting blessing and seen his ascension. Who else ever had such a theological course? How easy it would have been for enthusiastic Peter to have led off saying, "We have all the facts of the gospel of the Son of God (which they had)—the world needs the message, why waste time waiting? Let us go preaching." Again I ask, what would have happened?

To show what this negative approach to Pentecost has meant to me, pardon a personal word. Throughout my ministry this approach to Pentecost has appealed to me in this way: If the chosen twelve, after three years with their Lord, were not prepared to witness and preach, until "clothed with power from on high," how much more am not I? Then I have put side by side with this that other story of Christ preaching in Nazareth, where he was brought up. The story runs, when he went into the pulpit he opened the book and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach." Then he closed the book, gave it back to the attendant and sat down. "The eyes of all that were in the synagogue were fastened upon him" and he began by saying, "To-day hath this scripture been fulfilled in your ears. And all bare him witness and wondered at the words of grace which proceeded out of his mouth." Throughout my ministry this story has appealed to me this way. If even the Christ would not enter the pulpit to preach until he knew he had been anointed for that special work by the Holy Spirit, how infinitely more should not I?

PENTECOST SATISFIES MAN'S SPIRITUAL CAPACITIES

To draw nearer to Pentecost reverently and positively so as to understand the new era begun and the joy of Pentecost, one must recognize it as the culmination of the gospel which fully satisfies man's spiritual capacities and as revealing the purpose of all that had gone before. God becoming man in Christ Jesus had a double revelation: one the matchless love of God; the other that our humanity is spiritually so great that it can contain divinity. It taught that man is a spiritual being belonging to the spiritual order of beings, and that the divine Spirit can dwell in our spirits as our spirits dwell in our bodies. Or, to quote Augustine's great saying, which has influenced the spiritually minded through the centuries, "Thou hast made us for thyself and our hearts are restless

until they rest in thee." There is nothing else in the universe so much like God as man's soul or spiritual nature, "made in the image of God," so that "Spirit with spirit can meet." Pentecost wholly satisfied this spiritual nature of man, with his spiritual ability and capacity. Christ said of the coming of the Holy Spirit, "He shall teach you all things." The disciples, in the Pentecostal school of the Holy Spirit, almost in the twinkling of an eye understood more about Christ's whole plan of salvation than from all their previous experiences. For they had received the divine satisfying, illuminating spiritual reality. Their spiritual capacities were "filled with the Holy Spirit." They were lifted up into the life of the spiritual realm where they were to work. The whole of Christ's philosophy of the advantage of his leaving them was explained and understood. Recall, when he announced his departure they wept; but Jesus said, "It is expedient," "for if I go I will send him (The Holy Spirit) unto you." Mark Christ's order, first "unto you"—you the leaders—and that order can never be changed. "And he when he is come will convict the world of sin." Then follows the story of Christ's whole program of salvation.

And now passing by, as not permanent, the extraordinary ecstasies accompanying the overwhelming joy of the first Pentecostal infilling of the Holy Spirit, let us think of the permanent new message and powers which the disciples received and which may and should be the ever-present message and empowerment of the Church of Jesus Christ.

THE PENTECOSTAL MESSAGE CHRIST ENTHRONED

As a young Christian, the most hopelessly unbelievable Bible statement was one that Jesus himself had spoken: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." That I, as a poor, weak, saved sinner, could do greater works than the marvelous, matchless miracles of the Christ was to me unbelievable. I happened to hear sermons from great preachers on that text, but they did not satisfy. One day, however, I was reading at my private devotions this, to me, impossible statement and all at once I saw I had stopped at the wrong place. I then read on to Christ's explanation of this, to me, impossibility, which is, "Because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." At once I received an inspiring new and fuller conception of the after-Pentecost gospel message, which is Christ on the throne of God, pouring forth the Spirit of God and doing through his Spirit in believers infinitely greater things than he did while in the body on earth. I recalled that he had

only a few followers at his death; but three thousand on Pentecost, the first day of the completed message of his salvation. A living, risen, reigning Christ was the new triumphant Pentecostal message. "This Jesus did God raise up, whereof we all are witnesses. Being therefore at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." Luke wrote his Gospel, which has been called "the most beautiful book in the world," in which he told of the marvelous words and works of Christ while he was on earth. The same Luke wrote also the book containing the story of the Pentecost. In opening this book he refers to his beautiful gospel as telling only, "concerning all that Jesus began both to do and to teach." Anything about Christ which stops at the cross, glorious and necessary as that was, tells not the whole and not even the half concerning the person and the work of Jesus Christ, but only what "Jesus began to do and teach."

I was once in London on Easter Sunday, and heard Hugh Price Hughes, then in the height of his fame, the "second Wesley of Methodism." I shall never forget his opening sentence. "I have just returned from a visit to Europe. I saw everywhere in the churches a crucified, dead Christ and also I saw a dead church." Then he preached in contrast an ever-memorable sermon on a risen, living, ever present, all loving Christ, as the supreme and unique Pentecostal gospel message, "unique," "the only one." As I heard him emphasize that I recalled the story of the Indian village preacher being interrupted by a Mohammedan gentleman, who said, "You Christians must admit we Mohammedans have one thing you Christians have not." "What is it?" asked the preacher. "When we go to our Mecca we find a coffin and know Mohammed's body is in that coffin; but when you Christians go to Jerusalem, your Mecca, you find nothing but an empty grave." "Thank you," said the preacher, smiling. "That is true, and that is the real difference between your religion and ours; Mohammed, your founder, is dead and you know it, Jesus Christ, ours, is alive and we know it." Put beside this Paul's placing Christ as "Head over all things to the church, which is his body." If you say of a man he has no head on him, what is there left to be said? This is what makes the Pentecostal message "unique," Christ "the only one" alive; all other religious founders dead. The head does the thinking and planning. The message of Pentecost is that we have such a head. In contrast with all other religions, Christ alone alive marks the uniqueness of the Christian religion, the foundation of the missionary's enthusiasm and the hope of the church in all lands. This is the World Service message.

THE PERMANENT IN PENTECOST

Two mistakes have often been made concerning Pentecost. One is to make the extraordinary ecstasies and accompaniments the vital message of Pentecost, instead of the permanent blessings it brought to the church. The other is to think of Pentecost as only a far-off past event instead of thinking of it as our permanent possession under the "new Covenant," to be repeated in the life of the individual believer and the church to the end of the age. Neither do I like the expression "the dispensation of the Holy Spirit." The Holy Spirit came not to be the head; but to glorify Jesus Christ as the "head of his body the church." Christ himself pours forth the Holy Spirit. Pentecost believers had not a promise that is not ours. The permanent blessings of Pentecost are for all believers in all lands; "for the promise is unto you, and to your children, and to all that are afar off," in time or under any clime. Thank God, I have seen Spirit-filled believers in many lands. I recall, from Canada in my boyhood ministry, a shoemaker's daughter, a girl of about sixteen, so filled with the "joy of the Holy Spirit," that her face shone like the face of an angel, so that when she would give her testimony the whole audience would be under conviction for the need of such an infilling. In the early days of our work in Manila I have spoken when I had to have interpreters into three languages, and I have seen Pentecost repeated and saw the laying of the spiritual foundations on which has been built up one wonderful church in those Islands. In ministerial retreats in Japan I have witnessed the Holy Spirit fall on a group of Japanese ministers "as on them at the beginning." Never can I forget similar experiences among the spiritually minded Koreans, also in China, Borneo, Malaysia, Burma and India. I recall that the Spirit so fell on us at the early Sunday morning prayer meeting of the Indian Central Conference, in Baroda, in 1912, and that this outpouring so continued all day that there was no preaching, but baptism after baptism on missionary and Indian leaders. I also recall that during the quadrennium that followed after such a baptism of our Indian leaders over one hundred thousand souls were added to the Christian community from the non-Christian peoples. Oh, the joy of it all, spread out over forty glorious missionary years.

What were some of the empowerments of Pentecost that should be permanent in the church?

Experimental spiritual certainty. The Holy Spirit had so completely glorified the Christ on the throne of God and so definitely communicated the Holy Spirit to their hearts that they were thrilled with certainty. Let Peter give their unanimous testimony. "This Jesus did

God raise up, whereof we are all witnesses. Being therefore at the right hand of God and having received of the Father the promise of the Holy Spirit he hath poured forth that which ye see and hear." Let the transformation of the cowardly, denying Peter in Pilate's hall to the courageous, witnessing after Pentecost Peter tell what this spiritual certainty meant to the disciples. See the Pilate-hall denying Peter, after his Pentecost, brave the Chief Priest and many of the same crowd that had cried "Crucify him" and witness that the Jesus they had crucified God had raised up and seated at his right hand with such a glowing spiritual countenance, and eye shining with such new light, power and courage that three thousand were convicted and cried out, "What must we do?"

Early in my Indian life I was in Darjeeling, and away before daylight I took a little tin lantern and found my way up the side of the mountain to a good point from which to view a sunrise on Mount Everest. I looked toward the mount at daybreak, when suddenly, like a ball of gold, five miles up in the heavens, the peak of Mount Everest broke into the sunlight. As the light increased, that great range—God's masterpiece in mountains—stood all glorified in the morning light. I marveled and worshiped, and looked up, and the stars—representing to me the lesser religious lights of India—had all faded away. I have ever since been absolutely certain there is a Mount Everest and mighty Himalayan mountain ranges; so, at Pentecost, the Holy Spirit so glorified Jesus Christ on the throne of God, that absolute spiritual certainty that Jesus was the Christ of God became one of the special Pentecostal endowments with power from on high. Would not the return of a baptism of such holy, unctuous, spiritual certainty in the personal testimony of the pastors of all our churches in itself bring a new Pentecost? Brother pastor, beloved, "the promise is unto you." Claim it! Do not preach without it.

"*The joy of the Holy Spirit*" was another new element of power. Their joy was so great that non-spiritual onlookers could only account for their actions by saying they were drunk. The disciples could not find occasion to rejoice in externals, their wealth, their churches, their colleges, their numbers, their social standing, nor in the opposition that faced them; but they could rejoice in their risen Lord and in the fullness of the "joy of the Holy Spirit." If I were asked what is the matter with the present-day church, I would make prominent that she has lost much of the spiritual joy out of her life and her testimony. Are not too often our faces as joyless as those of the world? I used to say to our Indian ministers, "If you go among the sad-faced villagers of India with a sad face, the bright-eyed boys and girls looking on will say, 'That man has

nothing in his religion we have not in ours,' and you will have lost your case before you open your mouth. But, on the other hand, if you go rejoicing they will become hungry to know the source of your joy and will eagerly receive your testimony." Is not the same principle true of any home congregation? The Psalmist understood all this when he prayed. "Restore unto me the joy of thy salvation. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Brother pastor, fellow believer, have you the spiritually illumined shining face? If not, why not?

Spiritual courage was another enduement. The disciples were brought before the authorities, in whose hands were their lives, and forbidden to witness at the peril of their lives, and commanded, "not to speak at all nor teach in the name of Jesus"; but with spiritual courage they answered, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye," and they went right on preaching Jesus. In contrast with this, at a preachers' retreat I was recently holding, a pastor in the late fifties, I would judge, told of how, when he was a younger minister, he had conversions all the time; but added, "I have lost the power." Then he told of a recent Sunday morning service when the old power came back, and he saw the people weeping all over the house, and that as he was nearing the close the Spirit said to him, "Make an altar call"; but he added, "It was Sunday morning, and it would seem unusual, and I saw before me officials that I thought would not like it, and for fear of them I disobeyed the Spirit's call." Then he added, "The Spirit's unction left and has not returned," and he sat down, put his face in his hands and wept like a child. I wept with him. Contrast those two scenes and you have what I mean. Spiritual courage, irrespective of everything, to obey the highest calling of the inner voice is one of the highest of spiritual powers. Oh, for a return of Pentecostal obedience to the inner voice of the Spirit.

A new power in prayer was another equipment. As revealing what the disciples knew about prayer before Pentecost, take the garden scene, where Jesus had left Jerusalem, the crowd, the disciples, and took Peter, James and John on ahead, and asked them to watch and pray with him. Then he went a little farther alone and prayed in such agony that his "sweat was as it were great drops of blood falling down to the ground." But when he came back three times, Peter, James and John were asleep. Let that sad picture stand for all they knew about prayer before Pentecost. But after, they could pray all night, pray until kings trembled on their thrones and prisons rocked on their foundations; but far better than all that, they prayed until "the Lord added to them day by day

those that were being saved." I write with tenderness about this, for I owe my conversion to my godly father spending a whole night in prayer for his wayward boy. Oh, that the after-Pentecost power in prayer might return to the home, the pew and the pulpit of our beloved church. Then indeed we would have an experience and not a mere celebration.

So I might go on with the new zeal for the salvation of others of all classes; but the greatest of all the new empowerments was the new power to love. A mother may love her child with all her heart, but she cannot take the love out of her heart and transfer it to the heart of her child. That, however, is just what the Holy Spirit does, takes of the very love that is in the heart of the Christ to "shed abroad in our hearts by the Holy Spirit which is given unto us." This happened so powerfully that the disciples loved not only the lovable, but their enemies, the disagreeable, unlovable, yea, the whole world. Jesus of divine wisdom came into the world and founded a kingdom which has steadily grown, while the centuries are strewn with dead kingdoms. Surely we can learn, first, from the powers he rejected, such as force, coercion, prestige, mammon and such like, and from his choosing love as the force on which he would found his kingdom. Jesus knew that God is love and he that worketh with love worketh with God and God with him. Therefore Jesus founded his kingdom on love and service to the uttermost. Jesus chose the only power that will hold the church steady to its world evangelism, until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Love to God and man was the supreme empowerment of Pentecost; a love that will sacrificially share the gospel blessings of love and hope with those who know them not.

"On October 16, 1846, in the amphitheater of the Massachusetts General Hospital, Boston, there was discovered by one of our fellow men what has become surely the greatest single blessing in the world. The Prophecy was fulfilled: 'neither shall there be any more pain.' Anesthesia was introduced. At a stroke the curse of Eve was removed. The knife of the surgeon has been robbed of its terrors."

Now my point is, that the men to whom this discovery came never dreamed of making it their own private property or even reserving it for the men of their own nationality. Surely every great blessing that comes to man is intended for mankind. This is the World Service call, that we share and help to fulfill the incarnation angelic song of "Glad tidings of great joy which shall be unto all people." Such is the combined task of "The Holy Spirit and World Service." Shall we "perform the doing of it"?

SAINT PAUL AND THE HUMANISTS

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TO-DAY we are witnessing an attempt on the part of thousands of men and women of intelligence and good will to make life rich, honorable, fruitful, and satisfying without the worship of or dynamic contact with a power other than mechanical, physical, or human. Without reference to immortality and God, a way of life is now being advocated by many voices and widely accepted which is generally known as humanism. It is not a new arrangement of life, for throughout the centuries of Christian history persons of culture and humanitarian ideals have disowned the validity and practicability of religion. The one new thing which emerges in the present situation is that this theory of life is being proclaimed from the housetops and is winning the allegiance of men and women in increasing numbers.

Humanism in its current phase holds that a passion for the welfare of mankind should be the dynamic of living and outline the complete range of our responsibilities. Reliance is placed on education, political reorganization, scientific knowledge, and co-operative effort for the elimination of disease, poverty, ignorance, crime, and war, and for the actual realization of personal freedom, self-development, and economic equalization. Religion is supposed to be the enemy rather than the ally of mankind in the reconstruction of society. In fact it is generally assumed that religion is an opiate that drugs its victims into complacent acquiescence with the *status quo*. It is alleged that religion, focusing attention on celestial matters, makes a direct, immediate, and urgent concern and solicitude for the objectives of humanism, if not impossible, at least difficult.

Modern humanism is still in process of experimentation, development, and clarification, and the time will no doubt impose modifications. At present at least two or three varieties are discernible and distinguishable. One representative group of humanists does not formally disavow religion, but declares that the chief end of religion is the earthly welfare of man. A second group consists of those who do not deny the extra-human structure of reality but maintain that it has nothing to do with man and his affairs. They are practical atheists rather than theoretical atheists. A third typical group subscribes to the doctrine that humani-

tarian values are supreme and final. The attitude of humanists of this persuasion toward religion as the integration of life in terms of God is negative if not actually hostile. Religion is evaluated as a phase in the cultural development of the human race, which men of scientific temper, philosophic emancipation, and social vision should dismiss. Although the first group indicated is far from invulnerable the present discussion takes into account chiefly the second and third groups.

Most strict humanists appropriate the terminology of a religion whose real nature and power they reject. One of them claims that "Religion is the endeavor of divided and incomplete human personality to attain unity and completion, *usually but not necessarily*, by seeking the help of an ideally complete divine person or persons."¹ To define religion so that it does not indispensably include the conscious experience of God is to invest the word religion with a connotation which is absolutely foreign to it. It would be both clearer and franker to state that blank humanism is not a religion at all but a substitute for or the successor to religion. Such a declaration would clear the air of the confusion which infests it.

The effects of humanistic propaganda are various and potent. For example, certain sections of the field of religious education have been invaded by the humanists. Attempts attended with more or less success are being made to reduce religious education to character education as such. Their program of moral culture ignores the nature and function of religion. Leaders in religious education who accept Christian theism are disturbed, and convinced that the present situation demands that they clarify their position and answer such fundamental questions as the following: How does religious education differ from character education? What is the place of the Bible in Christian education? What is the function of worship? What is the nature of authority in religious education?

As has already been intimated humanism in its essence is an ancient philosophy of life. Saint Paul in his day encountered it. We must bear in mind that Paul did not preach the gospel of Christ in a world that was a religious and philosophical vacuum. The Roman Empire, which Paul invaded with the Christian message, staged a veritable conflict of religions. As a Christian missionary and apologist Paul faced such formidable competing and rival philosophies and religions as Epicurianism, Cynicism, Stoicism, emperor worship, the mystery cults, and an incipient Gnosticism. To these divergent beliefs and practices should be

¹ Charles Francis Potter, *The Story of Religion*, page 18. (The italics are mine.)

added the Judaistic form of Christianity against which Paul was impelled to set himself.

No extant Pauline Epistle was written specifically to meet the issue of humanism; as, for instance, Galatians was written specifically to meet the issue created by the Judaizers or Ephesians to correct Gnostic tendencies. Paul does not in his Epistles supply us with information of his direct and immediate contacts with humanism. That humanism was a potent part of the background against which he projected his message is, however, certain. We know that he labored as an evangelist and established churches in such important centers of population and ancient culture as Philippi, Corinth, and Ephesus. For more than two years he toiled in Ephesus, continuing his exposition of Christianity from day to day in the lecture hall of Tyrannus. Here he doubtless came into close contact with the humanists of his day, especially the Epicureans and Stoics. In his encyclical letter, commonly known as the Epistle to the Ephesians, he refers to those who, apparently, according to their own confession, were without "hope and without God in the world."² While the admission was made by an anti-Christian group professing an incipient Gnosticism, an elementary theosophy, it does most accurately express the plight and tragedy of the humanist either ancient or modern. Attempting to restrict human life to the circumstances of his earthly career, he is deprived of the hope of immortality; an atheist either theoretical or practical, he refuses to recognize and cultivate the Spirit of God, in whom alone man can fully realize himself.

The Book of Acts gives an account of Paul's lecture before the Epicurean and Stoic philosophers in Athens.³ In this address Paul discussed the quality of ultimate reality and proclaimed the doctrine that Christ was gloriously alive and the judge of all men.

Epicureanism, still influential in the Roman Empire when Paul flourished, included elements which are reflected in modern humanism.⁴ The adherents of Epicureanism believed that the universe is the outcome of a chance arrangement of atoms, that matter is the sole final reality, that the senses are the only trustworthy guides in the search for truth, that the gods—if they do exist—care nothing at all for man, that death terminates human personality, and that the chief end of life is happiness, which, Epicurus taught, at its best is achieved through virtue. The sturdy loyalty to sense facts, the conduct of life on an exalted level, the mechanical interpretation of the universe together with the denial of

² Chapter 2. 12.

³ Chapter 17. 16-34.

⁴ T. R. Glover, *The Conflicts of Religions in the Early Roman Empire*, pp. 218-220.

personal immortality, which marked those who were faithful followers of Epicurus are all involved in the beliefs and practices of some groups of humanists of the present generation. To be sure, modern humanism transcends these common elements with an intelligent and dominant social passion. Since Epicureanism embodied the freedom, the elegance and the skepticism of Greece, it is not strange that it was considered the essence of paganism by the early Christians. Containing the seeds of its own degradation, it degenerated in the course of time into license and sensuality. Will the form of present-day humanism, which is akin to Epicureanism, suffer a similar moral collapse?

Stoicism was in several important respects different from and superior to Epicureanism. While the varieties of Stoicism are frequently confusing, they seem to be agreed that there is in man a divine reason that binds him to God, that men are to act for the right without regard to pain or pleasure, that the prospect for conscious life after death is dim and uncertain. Some of the noblest men in the Roman Empire were Stoics, among them being Seneca, Epictetus, and Marcus Aurelius. Stoicism was popularized and carried from the schools to the masses by street teachers. Its influence was widespread and significant. It would have been impossible for Paul to escape its adherents together with their doctrines and practices, journeying as he did from one city to another within the Roman Empire. The correspondences between the humanism of to-day and the Stoicism of Paul's time are, as will be disclosed, numerous and fundamental.

In a caste-shackled world the humanism of Stoicism, called by the Romans *humanitas*, was an ennobling, liberating, and creative force. It recognized the worth of the individual regardless of his social status. It tried to make the individual self-reliant and to qualify him for effective constructive social participation. Both the Christian and the Stoic considered life a struggle for goodness and truth, in which conflict only effort, patience, and vigilance could win the victory. To put an end to his faults was the goal of Seneca, although he never secured the inner peace which he craved. Of course much of its moral teaching, such as the prohibition of anger, impurity, and self-indulgence, Stoicism did not originate, but is rather the common property of all important systems of conduct.

The Stoic held that the course of life should be regulated in accordance with nature. Life is harmonious and consistent when it is lived according to nature; that is, according to reason; it is reasonable to live according to nature, and natural to live according to reason.⁵

⁵ R. D. Hicks, *Stoic and Epicurean*, page 91.

Perhaps too much has been made of Stoic indifference; at least the Stoic attitude toward emotional states has not always been understood and appreciated in its various bearings. The Stoic sage was not devoid of all human feelings, although he did seek absolute freedom from what he supposed to be irrational forms of emotion. He refrained from fear of future calamities. The practice of resignation was highly commended. Epictetus suggests that the cultivation of the attribute of resignation be begun when a cup or jug is broken, continued when a coat or puppy is lost or stolen, and brought to its consummation when one is bereft of wife, children, or brothers. When faced with the prospect of starvation one is to endure hunger without complaining, for one can only die. Pity and grief are morbid and irrational emotions, and as such are not to be entertained. Seneca was of the opinion that sexual love is a species of insanity. Aside from insisting on the mutual fidelity of husband and wife, most of the Stoic sages took but scant interest in the status of woman. Enemies are not to be forgiven, although one should be above the taking of revenge; the Stoic when wronged is to remember that the evil-doer has punished himself in the loss of his self-esteem. For the prisoner found guilty as charged by the court of justice there is to be no compassion or pardon or remission of penalty.

With persuasive eloquence Stoicism preached an ideal of humanity in terms of a spiritual unity. Mankind is a mystic organism permeated and held together by Reason, a unity in which all members are related to one another and akin.⁶ Among the Stoics there were humanitarians who were sincerely devoted to the relief of the poor, the teaching of the ignorant, the reformation of the degraded, and the improvement of the lot of the outcaste. Their plea for the considerate treatment of the slave is typical of their humanitarian angle of vision. Seneca commends his friend Lucilius for his good will to his slaves, and exhorts him so to live with an inferior as he would wish a superior to live with him. "Let some (slaves) dine with you because they are worthy and others so that they may be so," Seneca counsels his friend. The noblest of the Stoics did not challenge the rightfulness of slavery as an institution, holding that in the final analysis freedom is spiritual rather than moral. Epictetus declares that he whose body is at large while his soul is in fetters is a slave, and, contrariwise, he whose body is in bonds while his soul is at liberty is free. There was, despite the ideal of humanity as a mystic unity, an attitude of condescension and superiority in the intercourse of the typical Stoic with those outside his own social group. True friendship, it was generally believed, could exist only between equals and the

⁶S. Angus, *The Religious Quests of the Græco-Roman World*, page 65.

wise. Active participation in politics was a duty based on human welfare, but many of the Stoics shrank from discharging political obligations because they feared the loss of self-respect through personal contact with the corruption of the times.

In reply to the question, What is God? the Stoic frequently countered with, What is God not? Zeno, the founder of Stoicism, asserted that images, temples, sacrifices, prayers, and worship are of no avail, for the universe is God and may be addressed as God. Divinity may be ascribed to natural manifestations. Seneca insisted that all religious observances are futile; prayer may be offered not in order to compel the gods to help us but to remind them of our limiting circumstances, the effect of such a reminder being entirely subjective. In addition, both Seneca and Epictetus strongly recommend as a daily religious exercise a review of the events of the day and self-examination before sleep at night.⁷ Although some of the Stoics exhorted men to believe in God, to follow and obey God, and to live as sons of God, their conception of God was nebulously pantheistic. Since men are parts of God, God himself is responsible for human folly and wickedness.

This, in brief, is the humanism which Paul encountered. How did he meet the issue? Did he regard it as an enemy or an ally? Did he denounce it altogether, or did he administer correction where such was indicated, and develop and complete its constructive implications? The details of Paul's procedures are lacking. We can reconstruct his approach to the then current humanism only in the light of the fundamentals of his message and his recorded methods of work. What was the core of his message? What was the illuminating and governing element in the gospel which he had himself experienced and which he preached? Paul was primarily an apostle of the Holy Spirit. There are 379 references to "spirit" in the New Testament, and of these 146 are in the Epistles of Paul.⁸ Paul confronted the humanists of his day with the insight, passion, and power of the Holy Spirit. Wherever the Holy Spirit was permitted to make his impact, the weakness of humanism was overcome and its creative potentialities supplemented and realized.

Paul nowhere attempts a formal theological explanation of the nature of the Holy Spirit. Nevertheless from the numerous references to the Spirit in his letters it is possible to glean a fairly consistent conception of his doctrine. Paul speaks of the Holy Spirit as something bestowed, as a gift imparted by God.⁹ He practically identifies the Holy

⁷ E. Vernon Arnold, *Roman Stoicism*, page 236.

⁸ R. Birch Hoyle, *The Holy Spirit in Saint Paul*, page 21.

⁹ Romans 5. 5.

Spirit with the risen and glorified Christ.¹⁰ The Spirit that "maketh intercession for us with groanings which cannot be uttered" is the "Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God."¹¹ The Holy Spirit and Christ are described in a fundamental unity and in mutual relations. Deissmann states that in fifteen of the nineteen times the formula "in Spirit" occurs in the correspondence of Paul it possesses the same fundamental significance as the phrase "in Christ."¹² So long as Christ was on earth with his disciples he did not speak of the Spirit as acting upon them, for he was himself the revealer of the Father. The Holy Spirit is, then, according to Paul, not a superior inborn impulse, not an abstract principle, not a quasi-material form of energy, not the collective mind or the *esprit de corps* that animates the Christian community, but discloses himself in the field of human experience as the empowering presence of the living Christ. "The effect of his (Paul's) virtual identification of Christ and the Spirit is to make both of them infinitely more significant. . . . Christ becomes a universal presence, dwelling in the hearts of men; while the Spirit ceases to be a vague supernatural principle, and is one, in the last resort, with the living Christ."¹³

The Holy Spirit, as the Spirit of Christ, informs, impregnates, and energizes the Christian. Immanent in the believer the Spirit is a moral revelation and dynamic. As the principle of ethical and religious experiences the Holy Spirit delivers man from the tyranny of legalism, from the bondage of sin, and from the thralldom of death.¹⁴ The Spirit of Christ illuminates the understanding, sensitizes the conscience, and inspires the daily walk and conversation. The Spirit remakes human nature in its entire range, consequently the believer becomes a new and distinct creation.¹⁵ The physical body of man, being the dwelling place of the Holy Spirit, is converted into a shrine.¹⁶ The Spirit imparts the assurance that one has been numbered with the sons of God.¹⁷ The Spirit of Christ is the efficient agency of the Christian's present joys and virtues, among the fruits of the Spirit being love, peace, good temper, kindliness, generosity, fidelity, and self-control.¹⁸

¹⁰ Romans 8. 9; 2 Corinthians 3. 17-18; Ephesians 3. 15-19.

¹¹ Romans 8. 26, 34.

¹² R. Birch Hoyle, *The Holy Spirit in Saint Paul*, page 86.

¹³ Ernest F. Scott, *The Spirit in the New Testament*, page 186.

¹⁴ Galatians 5. 16-18; Romans 8. 2; 2 Corinthians 3. 17; Ephesians 6. 17.

¹⁵ 2 Corinthians 5. 17; Galatians 2. 20.

¹⁶ 1 Corinthians 3. 16; 6. 19.

¹⁷ Galatians 4. 6; Romans 8. 16.

¹⁸ Galatians 5. 22, 23; Romans 15. 13.

The kingdom of God, so far from being a complication of regulations without moral and religious content, is the realm of social justice, peace, and joy in the Holy Spirit.¹⁹ The Spirit is the mighty ally of the Christian in his unceasing warfare with the forces of iniquity.²⁰ The enthusiasm, the tension, and the success of the ambassador of Christ are the outcomes of the Spirit's aid and comfort.²¹ One and the same Spirit produces the effects of the various gifts exercised by members of the body of Christ.²² Among the gifts of the Spirit the normal rather than the abnormal, the ethical rather than the marvelous, the intelligible rather than the mystifying are rated highest in the scale of religious values. Intellectual powers such as knowledge and wisdom are placed first; faith with its healing result, second; persuasive inspirational preaching and exhorting, third; speaking with tongues and the interpretation of the same, fourth.²³

It would be contrary to fact to suppose that Saint Paul was the only religious teacher of his generation who expounded and commended a doctrine of an agency of divine contact with man. The Stoics posited "spirit," or *pneuma*, as the ground of the intellectual relations of man. It was "spirit" that was said to distinguish man from the animal realm. In the course of time "spirit" resident in man was interpreted as mind, or reason and conscience. Furthermore, "spirit" in man was identified with the universal mind, or Reason, whose activity sustains and governs the cosmos. The Stoic taught that in essence "spirit" is a compound of fire and air, the purest imaginable form of material substance. Paul, like the Stoics, posits a medium of communication, but identifies it with the Spirit of the eternal Christ and enriches it beyond all compare. For the background of the doctrine of the Holy Spirit, Paul is under obligation to Judaism and experiences of the apostolic church rather than to Stoicism.²⁴ No doubt Paul was stimulated by contemporary humanism as represented by Stoicism in the formulation of a gospel universal and catholic and, as such, alien to the narrow and provincial Judaism of the day.

So far from being a moral dynamic "spirit" as conceived by the Stoics, it offered man neither aid nor comfort in his efforts to transcend

¹⁹ Romans 14. 17.

²⁰ Philipians 4. 13.

²¹ 2 Corinthians 13. 14; 6. 4-10.

²² 1 Corinthians 12. 4-11.

²³ 1 Corinthians 12. 28-31.

²⁴ 1 Samuel 10. 6, 10; 19. 20, 23; 1 Chronicles 12. 18; 2 Chronicles 15. 1; Nehemiah 9. 30; Psalms 51. 11; 139. 7; 143. 10; Isaiah 11. 2; 42. 1; 48. 16; 59. 21; 61. 1; 63. 10-14; Micah 2. 7; 3. 8; Acts 2. 2-4, 16-18, 32, 33, 38; 8. 15-18; 10. 44; 11. 15.

the limitations of his personality. If a man inquired of the Stoic age, "How can I achieve good?" the reply was, "Help comes only from yourself. Make your way by fortitude and temperance. God ordains that if you desire good you must obtain the power to accomplish it within the scope of your own resources. Resolve to win your own approval; you have only to will and you are good." Christianity supplied the warmth and the energy which Stoicism lacked. The Holy Spirit as the indwelling presence of Christ opened new gates of significance and unsealed other fountains of power.

On the whole Paul seems to consider Stoicism a preparation for the gospel of the universal Christ. It was neither altogether wrong nor altogether right. In so far as it was feasible Paul's purpose was not to destroy but to complete. He offered something better in place of anything to be discarded. Instead of subscribing to the Stoic slogan, "Back to nature," Paul urged men to go forward with Christ, the life-giving. It was in the possession of an historical center in the person of Christ that Paul's gospel triumphed over the cults and philosophies of contemporary Hellenism. He is not afraid of the tender emotions the Stoics repressed. So far from regarding pity and compassion as a weakness to be overcome, he exhorted men to "weep with them that weep" as well as to "rejoice with them that rejoice."²⁵ In fact the Holy Spirit is the ideal comforter. Contrary to Stoicism, Paul makes mutual forgiveness a virtue. And the love he commends has been called the greatest thing in the world. There is no captiousness or consciousness of superiority in his associations with the poor, the ignorant, and the outcaste. While he does not hesitate to assert his leadership for the sake of the prosperity of his cause, Paul is at heart modest and humble, referring to himself as the chief of sinners and the least of the apostles because he persecuted the church of God.²⁶ "By the grace of God, I am what I am,"²⁷ is his acknowledgment. In the letter he wrote to Philemon on behalf of his returning fugitive slave, Paul transcended even the noblest of the Stoic injunctions, charging the master to welcome Onesimus, not as a bond-servant but as a "brother beloved."²⁸ Sin was the only slavery he feared.

In the conception of God which the Epicureans and the Stoics entertained, there was much that offended Paul, but with pedagogical skill and an approach that respected the measure of light they had, Paul on one recorded occasion, when he made his speech on Mars Hill, at-

²⁵ Romans 12. 15.

²⁶ 1 Timothy 1. 15; 1 Corinthians 15. 9.

²⁷ 1 Corinthians 15. 10.

²⁸ Philemon 16.

tempted to impart a more adequate theology and satisfying way of life. The statement that God does not dwell in temples made with human hands, and resemble gold, silver, or stone images fashioned by the art of man, may have been directed especially to the Epicureans.²⁹ Like them, Paul rejected idol worship. No doubt he was seeking a point of contact with his Stoic hearers when he echoed their doctrine that God has "made of one every nation of men to dwell on the face of the earth," and that "in him we live and move and have our being."³⁰ He used a verse from the works of the poet Aratus as a point of departure for a disclosure of a fuller knowledge of the nature and requirements of God.³¹ As has already been stated, Paul considered the Stoic doctrine of divine Reason as interpenetrating God and man, suggestive as it was, insufficient. The gift of the Holy Spirit supplied what Stoicism lacked—a moral dynamic, a passion for sinful men, a heart glowing with love, a readiness for sacrifice, an inner peace that passeth all understanding.

It is not difficult to detect points of contact between modern humanism and the ancient Stoic variety. A high regard for moral integrity, a dependence on the resources of human nature as such in the struggle with hostile forces within and without, an effort to improve the lot of the underprivileged man, the meeting of misfortune with equanimity, the acceptance of what reason and judgment approve, the denial of the personal quality of ultimate reality, are all common to both the Stoic and some modern types of humanism. To be sure the current form of humanism in several of its aspects transcends Stoicism. For example, its social passion is deeper and its social objectives more intelligent. Its methods are infinitely more scientific. Furthermore, the humanism of the present functions in an industrial setting.

Frankly, the humanism of to-day does not derive from Stoicism but from Christianity; hence its superior quality. As a movement it exploits the social values of Christianity but rejects their religious background, their religious dynamic and control. Some of our humanists hesitate to employ such terms as "good will," "love," "service," and "sacrifice," which have been appropriated by Christianity and sanctified by its usage. Walter Lippmann makes disinterestedness the core of his philosophy of life. Whatever the terminology, the thing signified which present humanism exalts is included in Christianity. The values which commend it flow from Christianity, and the scientific procedure which it adopts is the product of a civilization in which Christianity has exercised a crea-

²⁹ Acts 17. 24, 29.

³⁰ Acts 17. 25-28.

³¹ Acts 17. 28. Compare Cleanthes, *Hymn to Zeus*.

tive influence. Could anything be more truly and aggressively humanistic than the religion of the Old Testament prophets and of Jesus?

Walter Lippmann in his *A Preface to Morals* describes humanism at its best and with the utmost candor and clarity reveals the melancholy discontent of men who have no satisfying portion in what remains after the religious attitude has been abandoned. He insists that when men can no longer be theists, they must become humanists if they are civilized. He and others of the same opinions seemingly do not appreciate the logical implications of their social idealism. He fails to see that if a man who is civilized follows the ramifications of humanism at its best he can no longer be a mere humanist but must become a theist. When the strict humanists encourage us to unite as brothers, to understand, inspire, and support one another, to refrain from seeking the competitive individualistic good and to promote the collective welfare, they apparently do not sense that their program involves an objective organizing cosmic entity. The brotherhood of man at least suggests the fatherhood of God. Why should any man adopt the humanitarian idealism which is so eloquently proclaimed? As Prof. Henry N. Wieman declares, this is a fundamental question, and the answer transcends the bounds of blank humanism.³² It is not because our ordinary inborn desires impel us to live the disinterested socialized life. Our natural inclinations are opposed to it. A rebirth, a transformation, of our native impulses, motives, and aspirations is involved, a reconstruction of personality which implies a cosmic ground of the imperishable social principle, and an objective ultimate integrating power. Such a re-centering of the self occurs in a frame of reference which is cosmic and Christian. Only a cosmic power can urge so many men to strive for progressively higher integrations of personal freedom from defects, the positive moral enrichment of life and social self-committal. Only when its negations are absorbed in the affirmations of religious values can humanism achieve normal realization.

Adopting Paul's approach to the humanism of his day we, so far from condemning modern humanism outright, should seek to realize the logic of its social philosophy and develop its religious implications. It remains to be seen whether bald humanism can survive and thrive, whether it can attract, hold, and satisfy the multitudes, whether men and women will ever cease raising fundamental questions about the future life and God. In his farewell address Washington said, "Let us with caution indulge the supposition that morality can be maintained without religion." Only in the matrix of the religion of the eternal Christ can humanism completely express its potentialities. Science provides the procedure and

³² "The Christian Century," January 29, 1930.

method of social remaking, but the Spirit of Christ supplies the originating impulse, the unifying and stabilizing principles, and that inner tranquillity which nothing can shatter.

Paul's experience and proclamation of the gospel possess a meaning and a value for our times and circumstances which we dare not ignore, but one or two things do make his doctrine of the Holy Spirit difficult for most Christian teachers and preachers to mediate. We must face the fact that the majority of Christians, including many of their leaders, are impeded by a vague and confused conception of the nature and office of the Holy Spirit. Associations and connotations have attached to the words "Holy Spirit" which, to say the least, have not always commended themselves to the spiritually sensitive and responsive. A restatement of the doctrine of the Holy Spirit would banish much of the existing popular bewilderment as to the relations of religion and ethics. It may be most expedient for the present to use the Christological phraseology with which men are somewhat more intelligently familiar. With all the skill she can command, the church must accept the challenge of humanism and demonstrate afresh to a cynical but God-hungry world that the Holy Spirit is eager to supply what it lacks and needs.

THE UNPARDONABLE SIN

The Name of God be not blasphemed.

This is the sin against the Holy Ghost:

To speak of bloody power as right divine,
And call on God to guard each vile chief's house,
And for such chiefs, turn men to wolves and swine:

To go forth killing in White Mercy's name,
Making the trenches stink with spattered brains,
Tearing the nerves and arteries apart,
Sowing with flesh the unreaped golden plains.

In any church's name, to sack fair towns,
And turn each home into a screaming sty,
To make the little children fugitive,
And have their mothers for a quick death cry;

This is the sin against the Holy Ghost:

This is the sin no purging can atone:
To send forth rapine in the name of Christ:
To set the face, and make the heart a stone.

VACHEL LINDSAY.

(From *The Red Harvest*, the "Poet's Cry for Peace," by permission of The Macmillan Company.)

THE DOCTRINE OF THE TRINITY

A. D. BELDEN

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"I will pray the Father and he shall give you another Comforter." "He shall bring to your remembrance all that I said unto you." John 14. 16 and 26.

"If I go not away, the Comforter will not come to you." "He shall glorify me." John 16. 7 and 16.

THE basis of what is often regarded in these days as the strangest and most enigmatical Christian doctrine—the doctrine of the Trinity—is to be found in the actual teaching of Jesus. The well-known passage from Saint John's Gospel in chapters 15 and 16, the salient features of which are quoted above, would hardly have found a place in even the fourth evangelist's narrative if they did not reflect the mind of the Lord.

The baptismal formula, however, at the end of Saint Matthew's Gospel ("in the name of the Father, Son and Holy Ghost") is perhaps no true part of the chapter, but is more likely to be an addition by the early church, similar to the Doxology added to the Lord's Prayer.

In this passage in Saint John's Gospel we have something very much more than a ritualistic formula; we have instead a natural and highly practical reference to the Father, the Holy Spirit and Jesus himself, suggesting an identity and equality between the three that could scarcely have occurred to such simple monotheists as the fishermen-apostles; and this highly practical statement is the only sure reference to the Trinity in the whole of the New Testament. The well-known passage in 1 John 5. 8: "For there are three that bear witness, The Spirit, the water and the blood, and these three agree in one," is very doubtful as a reference to the Trinity; it refers more obviously and simply to the Atonement.

What we have, then, in the New Testament are constant references by Jesus (twenty-five in number) to the Holy Spirit, and others to the Father and himself, which carry with them a strong suggestion of equality. In the Epistles we find similar references to God, to the Holy Spirit and to Jesus together, but with no doctrine of their relations stated or worked out. The doctrine latent in the assumption that underlies such reference is simply unformulated. This is an important fact, and it is true of other doctrines too.

The New Testament is not a compendium of finished theology; it is much more like a quarry yielding the rough, unshaped raw material of truth without which, of course, we could do nothing, but which leaves us

the inestimable privilege as well as the high task of discovering the right forms in which truth should be presented. Or, to change the metaphor, the theology of the New Testament is fluid, the molten gold of truth, waiting to be poured into the mold of each generation's thought-forms. The church is led on to the continuous restatement of saving truth in ever richer and more satisfying forms by the living Spirit of Truth. As Jesus said: "The Holy Spirit shall lead you into all the truth." At the outset of such a statement as this, therefore, it is deeply worth while to realize that, in the course of the providence of God, the present age, which is making the most thorough and painstaking investigation of psychology and personality that has ever been undertaken, is left free to restate doctrine in modern thought-forms and also to work out in more satisfying fashion the implications of the mighty revelation that came to the world in Jesus.

A further aspect of this fact is highly important. The New Testament has first and foremost a *practical* purpose, and one that has to be served in every generation, however great or however small its knowledge and understanding. What a blessing it is, therefore, that the Bible is not the book of fixed and fast theology and petrified doctrine that so many have, all too long, assumed it to be! What a blessing that the glorious truth about it is not its rigidity, but its *fecundity*! The Scriptures are ablaze with a never-fading interest. To quote our great Congregational slogan: "God hath yet more light and truth to break forth from his word." Let us then consider the doctrine of the Trinity firstly in its origin, then in its classic statement, and finally in its practical values.

The doctrine of the Trinity has its origin in certain indisputable facts and experiences.

The first disciples came to see that they knew God in three ways. They had been reared in a belief in the one true and only God. They were children of an age, however, which found this God becoming more and more remote, more and more awful, distant and exalted. They lost sight of him behind tragic national judgments and behind the extreme legalism of their national faith. Then *they met Jesus*: and the majesty of his Being, the stainless purity of his character, the self-evident truth of his teaching, and the royal confidence of his claims made them feel that they were face to face with the divine in human form. They really did feel that. Peter's confession at Cæsarea is the struggle to express that feeling in the highest language known to him and his fellows. Jesus brought to them the most vivid experience of the divine they had ever known. But then again, they found Jesus speaking of Another, not the Father, but his Spirit, whom they were to receive. Later, after the

stupendous experience of Calvary and the Resurrection, they received the Holy Spirit with astounding effects of moral and spiritual change. This experience sealed in an utterly peculiar way their devotion to Jesus; and yet, all the time, in the background of their thought and feeling, and coming to them with awful nearness by Jesus and by the experience of the Spirit, was one God, known to them in the language of Jesus as the Father. Their experience of Jesus and the Spirit brought God back in vivid reality into their personal life. There was such a curious identity between these three that the thought of the One was ever bringing to their remembrance the Others, while all the time the sense of communion with Absolute Ultimate Deity grew deeper. The first disciples were content to register the facts. They formulated no doctrine. They sought only to launch into other lives their own wonderful experience. Their first aim was intensely practical. The mind of the new church, however, was essentially active, as the regenerated mind always is, and the need for a theology arose inevitably as the challenge of pagan philosophy asserted itself. Doctrine was bound to come sooner or later, as it is always bound to come. The faith had to be, as it will always have to be, intellectually reasoned and presented. The result, after much development of the church's thought, was the classic statement of the doctrine in the Athanasian Creed.

THE CLASSIC STATEMENT

Let me advise the readers to take their book of (English) Common Prayer and open it at that creed. It is referred to on this occasion only for certain purposes. In the writer's view it is not to be considered binding on any Christian further than it is found to be convincing, but there are at least two things in it of great importance.

(a) *The emphasis of this classic statement is not only upon the Triune nature of God, but upon his Unity.* Athanasius took the greatest possible care to assert the latter. Nothing is easier than to sneer cheaply at this creed as involving the idea of three Gods, but to do so is the greatest travesty of the classic doctrine. Over and over again in the creed have you such statements as the following:

"And yet there are not three eternal but one eternal."

"As also there are not three incomprehensibles nor three uncreated but one uncreated and one incomprehensible."

"And yet there are not three almighties but one almighty."

"And yet there are not three Gods but one God."

"So are we forbidden to say there be three Gods or three Lords."

"So that in all things as aforesaid, the unity in trinity and the trinity in unity is to be worshiped."

(b) The word "person" needs careful discrimination. It must not be taken to mean individuals—the three persons are not three different people. The original Greek is a word meaning "face" or "appearance"; "manifestation" would be a good translation, but perhaps the term "consciousness" would get nearer to what Athanasius really meant.

What he was striving to express was that there are three WAYS in which we know God. These "ways" must not be confused; each must be given its full value, and each carries with it the full personality of God. The three ways are in absolute and perfect unity.

There was a heresy called Sabellianism which, playing on this word "person" as "manifestation," taught that the Father, the Son and the Holy Ghost were three forms of the one God. This sounds all right, but the flaw in the idea was that the forms were *not eternal, but transient*. It is of the essence of the classic doctrine of the Trinity that each "way" in which God exists in Christian experience is everlasting, yet together they are the same God.

Now, before the reader gives this up in despair let him consider some simple illustrations taken from human experience that provide analogies to this. Our own human constitution presents several parallels. Personality in our experience is the unity of three powers—thought, feeling, will. Each of these is a separate living consciousness carrying the whole self with it. They are not transient forms of the self, but abiding realities, though stress may, at any given time, be more on one than the other. In every act of thought, feeling and will are in some degree present and in the fullest possible degree available. In every act of feeling the same is true of thought and will. In every act of will the same is true of thought and feeling. In every personality, therefore, there are three consciousnesses or "ways" in which he has his being, yet they make one man: one in three and three in one!

Another fascinating instance of trinity in unity is the constitution of Man as a species. With our usual arrogance we men have called the race "Man," but there is absolutely no reason why it should not equally well be called "Woman." And what would either Man or Woman signify—at least in relation to each other—if it were not for the "Child"? How indispensable is any one of these three, yet how perfectly they must unite for "Man" to attain his best?

But perhaps the best of these analogies from human nature, because the one that approaches nearest to what must be the situation for God, is the state of self-consciousness. Think of yourself in such a state. The Self is thinking about the Self, but during the operation both of these Selves are bound together by an all-pervading Self. You cannot

dispense with a single one of those three factors if the mind of man is to exist normally—yet they can just as little be severed from the whole personality; they are not *parts* of the whole self—they are the whole existing simultaneously and perfectly in three ways.

We cannot ascribe to God a Self-Consciousness less rich in content than our own.

A further illustration is one used by F. W. Robertson of Brighton in his famous sermon on the Trinity, namely, the qualities in a material object such as color, shape, size. Each of these is three distinct essences or qualities in the object, and in the perfect and undamaged they will all exist together and form one unity, one thing; as for example, an orange, yet color is not shape and shape is not size and size is not color. This is a weaker analogy, but it is from a lower form of being than the previous ones. It is one of the laws of being that, in proportion as one rises from lower to higher life, while the unity becomes greater, it is always the union of an increased variety in its parts.

That Christian theology is on the track of a great truth here, is supported by the fact that both ancient and modern philosophies have been deeply conscious of the need for some such a view of ultimate reality as this.

There is a difficulty in thought that drives philosophy toward the trinitarian view. This difficulty was plain to Plato and to Aristotle. The latter, for example, in his teaching that "philosophical contemplation" is the highest occupation, and therefore the most appropriate activity of God, is forced to ask, "What does God contemplate?" God cannot be supposed to be adequately occupied by the imperfect, by relative and finite things. Aristotle is obliged to answer: "He contemplates himself," but there he stopped, he could not develop the situation further; and all non-Christian philosophy must come, in its reasoning, to the same impasse. But as Doctor Illingworth has so ably pointed out in his *Doctrine of the Trinity*, to stop at this point has most mischievous consequences. For example, it leaves no room for the moral nature of God. Aristotle denied moral attributes to God on the express ground of their contingent character, with the result that God for Aristotle remains coldly aloof from real life, a mere abstraction barely conceivable. But to part company with the moral character of God is to render human morality void of a foundation. All man's goodness is grounded in the conviction that goodness is fundamental reality, an attribute of God. Since we cannot afford to do this, then we must agree with Plato that man's duty "is to grow as like as may be to God; and that means to become holy, and just, and wise." But it is of the essence of moral char-

acter that it is *social*. Virtue cannot exist and thrive only in relation to one's self; there must be one other for virtue to really "come alive."

Consider any great moral attribute, such as Love, Justice, Humility. Any one of these things demands at least a minimum of society. They are ways in which persons behave, but as one authority has expressed it, "A person is as essentially a social as he is an individual being: he cannot be realized, he cannot become his true self apart from society: and, personality having this plural implication, solitary personality is a contradiction in terms." If we are to think of God then as moral and personal, we must acknowledge the value of the Christian revelation that there is a plurality as well as a unity in the Divine Being. Thus we have arrived already at one great practical value of this doctrine. It safeguards the moral character of the Godhead. But there are other great gains.

PRACTICAL VALUES

(1) *The doctrine of the Trinity safeguards the eternal nature of God's revelation of himself in Christ.* The abiding power of Jesus in human thought and life is to be attributed directly to his exaltation above the category of the simply human. It was because men came to *worship* him that his revelation has secured its adequate opportunity. It was because they felt that in him something of absolute and final value in God was revealed, that he compelled their worship. If Jesus had not been interpreted as of the very essence of the Godhead, he would have been treated as an ambiguous and passing manifestation of the supreme power, to the inestimable loss of mankind. It is really everything to us to be able to feel that Jesus is an ultimate revelation of God, that God comes to us personally in him, and there is nothing in God contrary to him. Indeed it may yet appear that no greater mischief has occurred in Christian history than the tendency to revert to the Old Testament Jehovah when the revelation of God in Jesus Christ has proved difficult of application to real life. Has not Jesus too often been treated as a mere interlude between Sinai and the lake of fire and brimstone?

(2) *The doctrine of the Trinity perfects our practical apprehension of the power of God in our own life.* We all need to discover God in these three ways. We know him as the TRANSCENDENT, AWFUL, FINAL REALITY of things. The Absolute casts his Shadow over every form of relative being. The height, and depth, and magnitude, and complication of the universe are appalling to our infantile minds. What a pitiful object is the pre-Christian world under the influence of this form of intuitive religious knowledge! Its colossal sacrifice of animal and human life in its attempt to propitiate unseen powers is an eloquent witness. But even

to-day upon the godless mind and the godless life there falls repeatedly this awful intrinsic fear of ultimate reality. It is traceable in the cult of the mascot, the charm and the amulet, in the rush after novel forms of religious belief. The credulity and superstition of this highly rational and unbelieving generation are amazing and pathetic in the extreme. Such a knowledge of God, however, in spite of its element of truth, is not human enough for our salvation. We need to see God as so practically sympathetic with our condition and our need that he descends to a real share in the experience of our solid and sordid earth, following us with his love through tragedy and even red ruin; the companion for love's sake of all our human life that he may redeem and save us, not arbitrarily, but by the winning of our hearts. Even then, however, the salvation of a sinful humanity is not achieved. Our hearts must yield *to the mighty impulse to respond*, to breathe back to him in ever-increasing love and devotion his Spirit *until we know God by possessing him*, by in-breathing and out-breathing him. Thus by these three ways do we come to the saving knowledge at last of

. . . "One God, one law, one element
And one far-off Divine event to which the whole Creation moves."

INARTICULATE

I SANG a song where no one heard,
A song as sincere as the song of a bird
When no one sees that his throat has stirred.
God, pity the folk who cannot express
The joys they feel in their consciousness!
The park to-day gave tongues of fire
To bush and bud and robin-choir.
Can you stay inarticulate
Who walk through beauty's open gate?

MADELINE SWEENEY MILLER.

Brooklyn, N. Y.

WHAT HAPPENED AT PENTECOST?

ALBION ROY KING

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THE literal interpretation of the record yields the following series of events on that momentous day: Early in the morning while the congregation of disciples was worshipping together, there was a sudden sound as of a mighty wind from heaven and the appearance like as of cloven tongues of fire which rested upon each of the worshipers, and they were all filled with the Holy Spirit and began to speak with other tongues as they were prompted by the Spirit. The multitude which was attracted represented Jews of the dispersion from every nation, and the performance, especially the speaking with tongues, had a varied effect upon them. Some marveled at these Galilæans and thought they heard in their foreign speech words of praise for the mighty works of God. But others mocked and saw in the demonstration an evidence of inebriation. Peter, evidently realizing that the effect was not altogether desirable, made a speech to correct the impression. It is not drunkenness, he declared, because it is too early in the morning. Rather it is a manifestation of the Divine Spirit which God promised to pour out on all flesh in the last day. Then, taking his text from the prophet Joel, Peter preached the great sermon which won that day. He departed from his text after silencing the calumny. Jesus of Nazareth is his theme. This man has wrought many mighty works in his life, and after the ignominious death at the hands of lawless men has risen from the dead. Peter and the company are witnesses to this wondrous fact. This Jesus is the one whom they have so often sung about in a favorite Messianic Psalm. Being now exalted to the right hand of God he has sent this demonstration of the power of the Holy Spirit. This Jesus, whom they have crucified, God has made both Lord and Messiah. The multitude was conscience stricken by this sermon and three thousand souls were added to the number of believers after they had repented and received the sign of baptism.

These are the main facts as recorded, and at once we recognize the tremendous significance of the day for the young church. No less significant is the understanding of these events for the vitality of the church in our day. But many questions remain unanswered in the meagerness of the record. Who is the Holy Spirit? What is the meaning of the physical accompaniments of this outpouring of the Spirit? Most important of all, what is the relation of Jesus to the events of the day?

BEFORE PENTECOST

The first step toward interpretation is to ponder the experiences of the disciples antecedent to Pentecost. Pentecostal blessings do not fall out of clear skies. They always have a psychological and spiritual history. Men have never lived through more thrilling events or more stirring inner experiences than the disciples during the fifty-one days which lay between the tragic parting in Gethsemane and that early morning ecstasy. In the crucifixion they had lost their friend Jesus. In the resurrection experiences, however we may interpret them, they received him again as their spiritual Lord. This brought them together at Jerusalem in wonder and joy and hope.

The story of the ascension, with which Luke prefaces the account of Pentecost, gives us an insight into the state of mind of the disciples at this time. Their question, "Dost thou at this time restore the kingdom to Israel?" shows that their thoughts and desire center in the Messianic hope. The wistful gazing into heaven speaks not so much of a sense of loss as of unfulfilled expectation, which had been kindled in their hearts by the strange happenings of the forty days. This feeling was deeply intensified by the promise of the heavenly messengers which sent them back to Jerusalem to wait and pray and (without doubt) to ponder the Messianic scriptures.

The resurrection joys and assurance, and the expectation of a heavenly visitation, are the psychological antecedents of Pentecost without which the occasion cannot be understood. The two events stand together. One is the beginning and the other the culmination of the peculiar circumstances which led to the proclamation of Christ's Messiahship. And taken together they represent an outstanding event in the progressive realization of the divine Lordship of Christ in the church.

On the day of the great festival the disciples were together in the temple as good Jews for early morning devotions. While they were worshiping the phenomenon occurred which Peter interpreted as the outpouring of the Spirit. The coming of the Spirit at this time was not then an arbitrary event sent by God just because fifty days had been fulfilled since the Crucifixion. The time was right because the men were ready.

THE PHYSICAL PHENOMENA

The second step requires us to explain the nature and significance of the physical phenomena in the account. The sound "as of" a rushing mighty wind and the appearance "as of" cloven tongues of fire give us little difficulty because they do not purport to have been physical reality.

The literature of psychological analysis furnishes sufficient explanation and abundant illustration of such experience.¹ Wind and fire were both symbolical of the manifestation of the divine Spirit in the Old Testament, and a somewhat similar demonstration had accompanied the baptism of Jesus, at which time John had foretold that the baptism of the Spirit would be in fire. Thus there was abundant suggestion to the minds of the disciples to induce the experiences recorded in Acts.

The problem of the gift of tongues is more difficult. It was not a peculiar experience in the Christian community. Abnormal utterance was regarded generally in the ancient world as a special means of divine communication. The classic illustration is in the *Timæus* of Plato: "No man, when in his wits, attains prophetic truth and inspiration; but when he receives the inspired word, either his intelligence is enthralled in sleep, or he is demented by some distemper or possession." The gift of tongues appeared at several places besides Pentecost in the early church.² The nature of the gift in all other places is well defined as an incoherent and unintelligible babbling. Paul in 1 Corinthians 14 gives it the correct valuation. He recognizes its place among the charismata, but ranks it the lowest. Its only value is for the worshiper in speaking to God. It has no value for the instruction of others and therefore no place in public worship. Paul professes to be the greatest talker with tongues in the church, yet declares that he would rather say five words with the understanding that would instruct others than ten thousand words in a tongue.

THE GLOSSOLALIA

However, according to Luke's report and common opinion about Pentecost, there is a difference in the phenomenon as it appeared here. Men from foreign nations who were in Jerusalem for the feast thought they heard the wondrous works of God declared in their own tongues. But there are several considerations which seem to render the foreign language account very improbable. First, the words *ἑτέρας γλώσσας* do not mean foreign tongues, but simply other tongues, which of course would not exclude the incoherent form of speech. In Acts 10. 46 the centurion Cornelius and his household are described as speaking with *γλώσσας*, and Peter in reporting the occasion (Acts 11. 15) said, "The Holy Spirit fell on them, as on us at the beginning," and yet nowhere are they described as speaking a foreign tongue. Second, the gift, if it meant the use of foreign languages, was not a permanent possession. We never hear of its use again. Paul and Barnabas had no such aid in their mis-

¹ James, *Varieties of Religious Experience*, p. 478f.

² Acts 10. 46; 19. 6; 1 Cor. 12-14.

sionary labors (Acts 14. 11). The almost universal use of Greek as the language of commerce and culture rendered any such gift unnecessary. Third, the Jews of the dispersion would all certainly have understood the common Aramaic, and made the foreign tongues unnecessary. It would be unworthy of the Holy Spirit to induce such a state if it could serve no great purpose, and to suppose that a miracle was enacted merely to impress the audience is questionable, especially in view of the doubtful results. Fourth, the ecstatic babbling of incoherent and unintelligible syllables would naturally have produced the effect described. Some marveled; others mocked. But the speaking of sensible and intelligible thoughts by these Galileans in a foreign language would hardly have produced the suspicion of drunkenness. There is clear evidence of a discrepancy in Luke's record. The same cause could not have produced both effects.

These reasons are not absolute proof of the inaccuracy of the tradition, but they furnish strong support for the theory that what we have in the Pentecostal experience of the apostles is the first instance among the followers of Christ of the phenomenon, which for a short time was very common in the early church, and which is known as the glossolalia. It was the utterance of incoherent and unintelligible sounds by the worshippers in a state of ecstasy.

The misunderstanding and mockery must have grown to serious proportions. Peter saw that something must be done or the great opportunity of the day would be lost, so he got busy with his Aramaic tongue and saved the day. Nothing so transitory as the gift of tongues can explain the true meaning of Pentecost. Here at the beginning, as Paul saw later, the gift was more of an embarrassment than a help. In the privacy of the oratory any tongue that will express the heart's desire to God is permissible, but before the public, prayer and worship must be intelligent and edifying. Otherwise mockery on the one hand, and false pride on the other, are sure to be the fruit thereof.

THE HOLY SPIRIT

If it is not the tongues which give us the clew to the secret of Pentecost, shall we look for it in Peter's explanation of the strange phenomenon of the mocking crowd? Who is this Spirit which is spoken of as being "poured out"? When we receive the Spirit what is added to us that we do not already possess?

Saint John tells us that when Jesus spoke of the living water he was referring to the Spirit which was not yet given, and it is the common view of uncritical readers that the day of Pentecost was the special occasion

for the coming of the Third Person of the Trinity into the world. There are many of the authorities who find in the Holy Spirit the key to the meaning of the day. But this view is based either on a superficial reading of the text or the demands of a theory, rather than a careful study of the historical facts. It is the mistake of confusing Peter's explanation of the glossolalia for the benefit of scoffers with the explanation of the whole course of events which came to a climax here. There are two counts against the view, one historical and the other theoretical.

First, this is not the first time that the Spirit of God had been active among men. He has a very prominent place in the Old Testament records of Hebrew history, and twice he is referred to as the Holy Spirit—Psalms 51. 11 and Isa. 63. 10. John, who had deferred the Spirit's coming in the earlier passage, tells us that in one of the Resurrection experiences Jesus breathed on the disciples and said, "Receive ye the Holy Spirit." Suffice to say, the idea was not new to the multitudes when Peter made his declaration. They had a clear notion of what was meant, and no doubt much clearer than we sometimes have when we use the term. Any effect which was due to some unseen force was caused by a spirit, and if the effect had a religious significance it was due to the divine or Holy Spirit.

Second, the nature and influence of the Spirit cannot be construed to-day in the psychological terms prevalent in ancient thought. The word *πνεῦμα* seems to have been used for the idea of spirit first by the Stoics. It means literally "wind," and was probably first employed in the place of the older *νόος* (reason) and *ψυχή* (mind) of Plato and Aristotle because of the tendency of the Stoic pantheists to conceive every kind of spiritual activity on the analogy of some physical phenomenon. The conception is that of a substance capable of diffusion. Philo exhibits this influence by describing the Spirit of God as indivisible in itself yet capable of distribution and communication like fire from torch to torch. Christian terminology accepted the Stoic word for spirit but understands it as implying reason or mind. It is, however, in perfect keeping with the current conceptions of the day to explain the Pentecostal experience as the arrival of a divine substance to dwell in the consciousness of the believers. But modern psychology must comprehend the matter in terms of concrete personality and individuality. It knows nothing of transference of personality. Man can never be anybody but himself, and the presence of God's Spirit in his life is not the possession of another individuality, but the inspiration of a personal influence. God is a Person and his Spirit or influence must be construed in personal terms. The Divine Personality is not something which can be poured out upon us in a literal sense, nor does he add a single faculty or function to the nor-

mal organism. To us he is the great heart and will of God as revealed in Jesus Christ awakening us to new life and redirecting and re-empowering our purposes to new efforts in the kingdom of God. If the Holy Spirit does not add a material or tangible or functional contribution to our lives, neither did he do so to the disciples. The facts of God's dealing with men remain the same. Only the interpretation of the facts changes with the changing forms of human thinking.

LORD AND MESSIAH

What, then, is the great fact which underlies the Pentecostal experience? It is a better realization by the disciples of the full meaning of the spiritual Messiahship of Jesus. Long before, they had regarded him as the promised divine leader of Israel, but not until his death did they cease to think of his leadership in terms of a worldly kingdom. The resurrection fanned the flame of a new and brighter hope. As they prayed and thought and studied the Scriptures and discussed the matter together they began to grasp the meaning of a spiritual leadership. Even the suffering and death of the cross began to be full of a different meaning in the light of the "Suffering-Servant" passages in Isaiah. Instead of being dead he was now glorified to the right hand of God, and his leadership and influence was now spiritual (to us, personal). It is not the Holy Spirit but the idea of a Suffering-Messiah, which was unknown until then in Judaism, which is the new element in the situation. In the ecstasy and enthusiasm of the early morning devotion of Pentecost their whole natures respond to the new conception. Wills, emotions, and organs of speech were united in harmonious expression of their new joy and faith. Nothing could better symbolize the event to the Hebrew mind than the sound as of a rushing mighty wind and the appearance as of fire.

There are many analogies to this experience in the spiritual histories of men, none better than that in the drama of Job. The old patriarch struggles with his problem of evil and with his "miserable comforters" until he comes to rest in the conviction of his own righteousness regardless of how an arbitrary and merciless God may choose to treat him. Then he falls into a trance and hears the voice of Jehovah speaking out of a whirlwind. The demonstration strikes terror to his heart and subdues his haughty spirit to the place where real fellowship with God is possible. Then he answers Jehovah saying: "I had heard of thee by the hearing of the ear, but now mine eye seeth thee: Wherefore I abhor myself and repent in dust and ashes." After reason has failed the emotions come to the aid of understanding and bring tranquillity and peace of soul.

It is a common human experience that after working for a long time

on some difficult problem, suddenly the full light of the vexed affair bursts upon us. We give way to an outburst of enthusiasm whose limits are determined by the importance of the problem and the amount of nervous energy we have put into it. Immediately we share the victory with our family and sympathetic friends and set out to celebrate the occasion. The whole corporate life joins and confirms the mental and moral victory. The enthusiasm of Pentecost was such a response to the realization of the greatest truth ever grasped by the heart of man, namely, "Jesus is both Lord and Messiah."

THE FOOLISHNESS OF PREACHING

The sermon of Peter makes perfectly clear the matter of central importance in the events of that day. The multitudes, attracted by the demonstration, demanded an explanation. "Peter was the man of the hour. He dropped his 'tongues' and used his tongue in a language that was apparently understood by all."³ It was not drunkenness but the power of the Spirit. By this he did not mean some power altogether different from Christ. If he had said it is the work of Jesus or the Spirit of Jesus, he would not have been understood, but to refer the matter to God and quote Scripture to support his theory was perfectly intelligible. However, the reference to the Holy Spirit is an appeal to a familiar concept for the explanation of the unusual phenomena, and it must not be permitted to obscure for us the more significant relation of Christ to the event. To know what the Holy Spirit stands for we must go back to Christ. The Holy Spirit does not enter into Peter's main thesis, which is "Jesus of Nazareth, a man approved of God." His mighty works in life and his resurrection from the dead are set forth. He is the fulfiller of prophecy, and he it is who has sent the Spirit which is manifest before them. This Jesus, whom they have crucified, is both Lord and Messiah. Peter's words are very bold. The men before him have been wrong in their judgment of Jesus. They must now repent and take a new attitude toward him. It is a day of the exaltation of Jesus. Everything must be explained by a personal realization of him, his personal power in life, and his claims to Messiahship. What happened at Pentecost, then, was the receiving of their Christ in a new way as a spiritual Messiah and the bold public declaration of the fact. It is the beginning of that "foolishness of preaching" which has propagated the good news around the world and borne many times three thousand souls.

³For this and the suggestion that the secret of Pentecost is a new realization of Christ I am indebted to the lectures of Dr. William Jackson Lowstuter at Boston University.

THE PHILOSOPHY OF GREATNESS¹

HERMAN HARRELL HORNE

Leonía, N. J.

FEBRUARY, our short month, brings us annually the celebration of our two greatest national heroes. As the names of Washington and Lincoln are recalled, it is natural to reflect on the meaning of greatness.

In doing so, we will raise four questions, as follows: 1. What is human greatness? 2. What are its types? 3. What is its explanation? 4. What is its philosophy?

Emil Ludwig, our contemporary biographer of Napoleon, Bismarck, and others, says he came to our country to find the fifth great living American whose biography he would write. The four he had found were Jane Addams, the social worker; Edison, the inventor; Rockefeller, the founder of the Standard Oil Company; and Orville Wright, the aviator. For the fifth the youth of America would nominate "The Lone Eagle of the Air," the intrepid pilot over sea and land through the trackless spaces of the air under skies of all hues, Col. Charles A. Lindbergh, likewise a February child. Yes, that stalwart youth of Viking blood is great, not there at all for the purpose of being great and truly unaware that he is so.

To be great involves two things only: (1) to have extended influence, and (2) to have recognition. Greatness is a matter of degree—it is not absolute. Individuals are great in proportion to their influence over their fellows. The great are *molding, shaping social influences*.

Secondarily, greatness is a matter of *recognition*. It is natural for influence to lead to recognition as a consequence. The great are *thought to be so*. This is fame, the applause of the people. The masses see in the great the fulfillment of their own aspirations. A man becomes great as he sheds his given names.

There is a difference between greatness and true greatness. Greatness is a matter of quantity of influence; true greatness is a matter of quality of influence. True greatness, then, involves not only influence and recognition but also a worthy quality of influence. Napoleon is admittedly great—whether he was truly great is questionable.

Many good people, of course, have a worthy quality of influence without being great, lacking a large molding influence and its recognition.

¹ An address given to the students of the Biblical Seminary in New York, November 2, 1929, and to the Brooklyn Clerical Union, Washington's Birthday, 1930.

The second question: What are the types of greatness? These are three. We have the Great Doer, the Great Lover, and the Great Thinker. These three types fall in with the three expressions of human nature in its nonmaterial phases, namely, action, feeling, and thought. The great doer, of course, also feels and thinks. The great lover, too, also acts and thinks. And the great thinker also feels and acts.

We may select three great American Presidents to illustrate these types. The great doer: Washington, the Father of his Country; the great lover: Lincoln, the Preserver of the Union; the great thinker: Wilson, the Prophet of a new social order.

Former President Burton of the University of Michigan gave us this list of four great Americans: Edison, Henry Ford, Roosevelt, and Orville Wright. These all belong to the class of men who *do things*. Lindbergh, too, is a doer.

Our industrial and military leaders are doers. Our poets, artists, and religious leaders are lovers. Our scientists and philosophers are thinkers, not forgetting that to be great in one line does not mean the other two lines are quite lacking.

In Elbert Hubbard's *Little Journey on Rousseau*, he asks the question, "Who is the Great Man?" and answers:

Listen and I will tell you:

He is great who feels other minds.

He is great who inspires others to think for themselves.

He is great who pulls you out of your mental ruts, lifts you out of the mire of the commonplace, whom you alternately love and hate, but whom you cannot forget.

He is great to whom writers, poets, painters, philosophers, preachers, and scientists go, each to fill his own little tin cup, dipper, calabash, vase, stein, pitcher, amphora, bucket, tub, barrel or cask.

You will note here that Hubbard in effect defines greatness as influence, and recognizes two at least of its types—those based on feeling and thinking. Though we do not have to "love and hate" alternately our great men, it is true that our great *social* leaders have regularly been misunderstood and abused by many during their lifetime. So were Washington, Lincoln, Wilson. A part of the price of being great is loneliness and opposition.

Our third question: How is greatness to be explained? In *Twelfth Night*, Shakespeare writes: "Some men are born great, some achieve greatness, and some have greatness thrust upon them." "Some are born great"—that's heredity, both mental and physical. "Some have greatness thrust upon them"—that's environment. "Some achieve greatness"—that's individual effort.

The three master forces that explain greatness are heredity, environment, and will. Contrary to Shakespeare, however, no one of these forces acting alone produces greatness. They all must co-operate. One may fall short of greatness through any one of three causes—lack of endowment from heredity, or lack of opportunity from environment, or lack of the will to make the most of oneself and one's opportunity.

The science that studies heredity is biology. The science that studies our human environment is sociology. And the science that studies the man himself is psychology. It thus takes three sciences combined—biology, sociology, psychology—to begin to explain human greatness. The great man (or woman, of course, like Mme. Curie) is highly endowed by nature, and being so, he is met by some social opportunity, and being so, he has the will to realize his capacities and to utilize his opportunities. The Revolutionary War gave Washington his opportunity. The Civil War gave Lincoln his opportunity, and the World War gave Wilson his opportunity. Times may call out in vain for a great man to lead; a potentially great man may lack the times he is fitted by nature to lead.

You recall Thomas Gray wrote in his famous elegy these lines:

Perhaps in this neglected spot is laid
 Some heart once pregnant with celestial fire;
 Hands that the rod of empire might have swayed,
 Or waked to ecstasy the living lyre.
 But knowledge to their eyes her ample page,
 Rich with the spoils of time, did ne'er unroll;
 Chill Penury repressed their noble rage,
 And froze the genial current of the soul.

For greatness to result, the man and the hour must match. The great man is not only a cause, he is also an effect. Great men are made by their predecessors, contemporaries, and themselves, and they help to make themselves, their contemporaries, and their successors.

At this point some may think explanation of greatness can go no further. When the sciences have spoken, some would say, there is no further word to say. It is just here that philosophy takes up the tale.

And so we come to our fourth question, for which the other three have but cleared the way: What is the philosophy of greatness? The sciences give us the immediate or secondary causes; philosophy tries to give us the remote or primary cause. The philosophic question here is, What place does the great man have in our world view? What mean the great ones in universal terms? How is the great man related to our general scheme of things? What is his place in the economy of the universe?

It must be said that philosophies differ. There is no single answer acceptable to all. Different temperaments and different cultural backgrounds lead to different philosophies. So the best I can do here is to report four possible answers and leave you to choose between them or to seek a fifth.

The *materialist*, like Haeckel, or Jacques Loeb, would say these great men are just like little men, they too are the product of such general forces as matter, motion, and necessity; of blind impersonal necessity driving matter in accordance with the laws of motion. They signify, just like everything else, nothing in particular. They are the larger sparks thrown off by the universal emery wheel, larger, yes, but still only sparks glowing for a moment. Some must be greater as some must be smaller. There are materialists with these views who explain life, the great and the small, by the laws of physics and chemistry.

The objection to materialism is that it explains the personal by the impersonal, it seeks to explain the conscious by the unconscious, the known by the less known. This to me is not clarifying but obscuring. So we turn to another answer.

The *agnostic* says we do not know, indeed we *can* not know, what the energy of the universe is. It is the great unknowable. There is then no assignable relation whatsoever between human greatness and the unknown and unknowable energy of the universe. Herbert Spencer, an agnostic, goes no further than to make the great man the product of human forces. There are agnostics who stop short in all explanations with the positive word of science. They have the right to their honest opinion, though we do not think it is the right opinion.

My objection to agnosticism is this: We do know some things. And the world seems a unity and seems continuous with itself. Then it seems reasonable to believe that the known may reveal the unknown, that the unknown part of the world is similar to the known. In this case we might construct a theory to explain great men in terms of the universe in some way. So we turn to another answer.

The *pragmatist*, like the *agnostic*, does not get further than secondary causes in explaining great men. In 1880 Professor James wrote on "Great Men and Their Environment." He says physiological causes produce great men and the environment preserves them. Professor James had deeper sources of explanation available but did not draw upon them. Doctor Dewey rejects the view of Hegel that the great heroes are the chosen organs of the world-spirit and regards individuality as "a distinctive way of behaving in connection with other distinctive ways of acting," and so a product of heredity and social forces. But we want to know

whether physiological and social forces may be thought to reveal the nature of the world. My objection to the pragmatic philosophy is that it stops with the *human* point of view. So we turn to another answer.

The idealist holds that reality is personality, that the universe has personal value as its source; that, otherwise, the value felt in human experience would lack adequate explanation. The part *reveals* the whole and the whole *explains* the part. This view is represented by philosophers like Bowne, Royce, Ladd, Lotze, and others.

Really, then, true greatness in man is due to his representative capacity; that is, the extent to which man represents the spiritual reality of the universe. This he may do in three ways. The great doer, I should say, is an executive of the Spiritual or Divine Purpose for man. The great Lover is a revealer of the Heart of the Eternal for man. The great Thinker is the transmitter of the Divine Truth for man. He, then, is most a man who is most like God. The truly great men and women are they who release more of the energies of eternity in the stream of time, and the great who are not truly so, but evil, are those influential ones who misrepresent in action, feeling, or thought the nature of God. Of course to materialist, agnostic, and pragmatist, this will seem like going too far, further than the evidence warrants, but to us, human greatness must be explained by reference to an adequate cause in the supernal values of the universe. The truly great are in union with the Infinite Reality that through them reveals itself in the finite.

At this point a basis is laid in the argument for the Lordship of Christ among the sons of men. And each of you is truly great in proportion as, in your field, you represent the purpose, the love, the thought, of God in the lives of men, though not famous in the sight of man.

Shall we be practical for a concluding moment? Let's try to understand our great leaders and not cripple their influence with unjust criticism, seeing they are who and what they are. There is always, of course, a place for constructive criticism. Let's keep the streams of physical heredity clean and pure, seeing that great men must be born. Let's seek to improve any evil environment of our youth, seeing that social forces contribute to man's making. Let's use the examples of our great men, like Washington, Lincoln, and Wilson, truly understood of course, as inspiring models, seeing that we grow to be like that which we admire. Let's get into line ourselves with the purpose, love, and thought of God for the whole world to the extent of our ability that we too in our own place and way may share in the greatness of man, which is but a pale reflection of the glory of God.

THE HOLY SPIRIT AND CHRISTIAN MYSTICISM

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THE Mysticism with which this discussion deals is the doctrine that man may attain unto an immediate, direct consciousness of God, that truth is gained through the fixed, supernatural channels, such as the church, the Bible and the Sacraments, and by extraordinary, supernatural means, such as the immediate action of God upon the soul. It does not lose itself in self-made, subjective moods or seek as a chief end ecstatic experiences. It does not mistake imaginary, subjective dreams and morbid fancies for spiritual realities, but corrects its intuitions and inner revelations by reason, experience, and the Word of God. It does not seek to escape burden by being absorbed into Deity, but seeks beatitude and the vision of God in beneficent activity.

Christian Mysticism insists on the spiritual nature of Christianity as a divine life within man. Its keynote is union and fellowship with God. It insists that God speaks to us through nature, history, the lives of others, the Scriptures and the Holy Spirit; that he touches our spirits with aspirations, longing, deep desires, and the revelation of things unknown before. Christian Mysticism has its origin in that which is the raw material of all religion, and perhaps of all philosophy and art. All nature, properly understood, is symbolically sacred and really sacramental. "Day unto day uttereth speech and night unto night sheweth knowledge." So heaven is open to the soul while yet on earth, and earth is filled with heaven.

This "sense sublime" is always finding aids to faith in nature, always haunting us with suggestions of Divinity. With God, in this world, we walk and talk and wonder and rejoice. We can know God only as we become like him in nature. Only the pure in heart see God, and the only true hierophant of Divinity is love. The secret of the Lord is with them that love him.

I. THE MYSTIC AT THE SOURCES OF AUTHORITY

The Mystic is at the sources behind our definition. He is back of the forms, at the springs of religion. He does not depend upon the mediation of others, or the validity of tradition or dogma. He goes to the Sources. Deny the reality of an immediate and personal communion of the soul with God and you toll the death of distinctive Protestantism.

One can hardly imagine a living church without the Mystic's experience. After all is not our Mystic friend about the only man among us who seems to know anything of present importance about the living God? Thus true Mysticism is more than an appeal from rationalism or scholasticism, bibliolatry or materialism. It is a vital principle of Christianity, an essential element of healthy religion.

II. THE MYSTIC AND THE RATIONALIST

The Mystic has no quarrel with the scientist or philosopher. He does not deny or conflict with the postulates, processes or conclusions of reason—he simply lives in a realm largely above that of reason whose realm is itself largely one of mystery. The Mystic walks by faith, knowing that he walks amid infinite and unpenetrated mysteries, similar to those which he encounters in the material and mental world about him.

As I write these lines I am sitting by my radio, which is turned on. I do not know how it happens that by means of some wire coils, a few tubes and batteries I am in instant touch with the ends of the earth—its comedies and its tragedies, its music in its minor and its major keys—but I know it is true and that is enough for me in order to get its messages and enjoy its inspirations. An hour ago I listened to a choir of three hundred trained voices singing the Messiah in a temple at the other side of our continent, and it came in with the fullness and lifting inspiration with which it came to me a few years ago directly from the Oratorio Society of New York as I sat in Carnegie Hall.

By the turn of a finger we can leap thousands of miles in a moment. Fur-clad figures in cabins of the North and companies clad in summery white, sitting under fronded palms in the South Sea Islands, catch the same ether-borne strains from the vast overhead seas. The overtone of a piano may be heard clearly hundreds of miles away and the breathing of the speaker registered; the turning of the leaves of a manuscript in the hands of the President at Washington may be heard distinctly in Texas. It is now possible, by relaying, for one voice to reach the whole world. And yet the electrical expert who knows most about the radio tells us he knows little or nothing, except that we are probably just on the verge of this opening sea.

So, as the Mystic stands upon the hillside overlooking the spreading landscape, he sees God everywhere energizing in nature, guiding and sustaining all her processes, putting the last purple tints upon the petals of the violet, and hears him speaking in the storm. Or, lying upon the mountaintop overlooking the sea, abandoning himself to the moods of

nature, and, lifted by her above the petty things of time and place into the realm where God is, he feels the infinite and eternal surge through his soul! To ask the how of such an experience is almost to commit a sacrilege. He whose heart is tuned in with the Infinite can see Him in the shadow of the violet upon the rock, the mist which follows the hare across the rain-drenched meadowland, and hear him in the faintest zephyr which comes fresh from the sea or fragrant from the sylvan glen. To him all nature day and night is vibrant and radiant with the power and presence of God.

It is Edna St. Vincent Millay who tells us in her poem entitled the "Renascence," which we consider one of the greatest poems in our language, how she was insensitive to the subtle but spiritual language of nature, deaf to the voice of God until a mysterious spell comes upon her, partly opening her eyes to infinity, and a degree of omniscience is granted her, until her vision is cleared and all things around her—the grass, the flowers, the trees, the hills, the clouds—are adrip and aflame with glory and God.

"O God," I cried, "no dark disguise
Can e'er hereafter hide from me
Thy radiant identity!
Thou canst not move across the grass
But my quick eyes will see thee pass,
Nor speak, however silently,
But my hushed voice shall answer thee.
I know the path that tells thy way
Through the cool eve of every day;
God, I can push the grass apart
And lay my finger on thy heart!

"The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by."

III. MYSTICISM AND REVELATION

The Mystics are the revelators of God to and through whom he speaks to me. When the Westminster Assembly was seeking for a satisfactory definition of God it ceased deliberation for a season of prayer. The first sentence of the prayer of one of their leaders (George Gillespie) was taken down as the best definition that has ever been given. When the American Constitutional Convention had spent weeks in fruitless controversy, on the motion of Benjamin Franklin, they adjourned for prayer. Upon re-assembling, harmony and the immortal document soon

appeared. Dr. Alexander McLaren, one of the world's greatest expositors of the Bible, said, that he owed all that was in himself and in his ministry to the habit, never broken, of spending one hour a day alone with the Eternal.

IV. THE REPOSE AND QUIET CONFIDENCE OF THE MYSTIC

The Mystic lives a life which is deep and calm. The child lives in the objective realm of the toy and the rattlebox. The man of the world lives largely in the objective or material world about him—the outward pleasures and amusements and material things, which, when they fail him, leave him satiated, lonely and desperate. But the Mystic lives for the most part in a SUBJECTIVE world within, hence he cares little for the passing show or the commercialized and customary amusement. He keeps calm amid the storms and distractions of life, strong amidst its dissipations, busy amidst its idleness, and does not leave his bench for every passing fife and drum. He has a cheer which is like the cheer of the sunlight, a joy and calm which are everlasting.

V. MYSTICISM AND LITERATURE

Many if not most of the outstanding characters in the world's literature have been Mystics. They have dealt with the deeper problems of moral and spiritual life. This was the world in which Dante, Milton, Goethe, Hugo, Wordsworth and Browning moved, who conceived of God as "nearer than breathing, closer than hands or feet." Among our American writers are included such men as Longfellow, Emerson, and Whittier, who tell us that throughout nature there is diffused the active Spirit of God—

"Whose dwelling is the light of setting suns
And the round ocean, and the living air;
A motion and a spirit, that impels
All thinking things, all objects and all thoughts,
And rolls through all things."

VI. THE MYSTIC AS A SAINT AND REFORMER

The Mystic insists upon the translation of scriptural truths into personal realization. He that loveth not knoweth not God, and love ever expresses itself in obedience and service—hence he is not only a dreamer, but a doer. He goes up to the Mount that he may gird himself for the battlefield; he enters the Holy Place that he may come out with a radiant countenance to dispel the darkness of the world. The impulses of his soul are the dynamics of his deeds. He is a social reformer and his life is one of boundless activity.

In all ages a yearning for more spiritual forms of religion has driven ardent spirits into Mysticism, upon whose sacred Mount they have caught visions of the eternal and from which they have come down with priceless treasures of devotional literature and song. Saint Bernard, Thomas à Kempis, Francis of Assisi, Jacob Bohme and John Bunyan are among these outstanding Mystics. In the same list may be included (1) Fenelon, perhaps one of the most brilliant and spiritual preachers of his age; (2) Martin Luther, who learned much from the Mystics and spent from one to three hours a day in prayer; (3) Count Zinzendorf, founder and molder of the Moravian Church; (4) George Fox, founder of the Friends or Quaker Church; (5) William Law, author of that devotional classic, *The Serious Call to a Devout and Holy Life*, which has lifted multitudes to a higher life; (6) John Wesley, founder and organizer of Methodism, whose "heart was strangely warmed" at the altars of the Moravians; (7) John William Fletcher, theological champion of the Wesleyan Movement, who spent whole nights in prayer; who lifted the Calvinistic controversy above the plain of virulence, ferocity, and personal strife; whose works throbbed with religious fervor over which plays the light of mystical devotion and whose name devout hearts will keep green forever.

The greatest need of the Christian Church at the present time is a Modern Pentecost—a rekindling of her spiritual fires at the altars of God, fires the majority of which have either been banked or become extinct. The writer is glad to believe that we have already entered a revival along the lines of sane and helpful Christian Mysticism—a modern spiritual Renaissance. There are many indications of this, such as almost universal hunger for spiritual reality, the movements for political, social and moral reform, the tremendous drives against war, economic and social injustice, the commercialized amusements, which are being fearlessly made by the younger generation, the educated classes, the Christian Church and kindred organizations.

CONCLUSION

We close this discussion with a quotation from the writings of Dr. De Loss M. Tompkins:

"The several salient elements of mysticism stand in very helpful relations to one another, to modern thought, and to the religious interest of the new century. Mysticism comes to the rescue of faith from formalism, of spirit from materialism, of life from scholasticism, of liberty from ecclesiasticism, truth from indifference, love from professionalism, hope from pessimism, light from criticism, and order from confusion. The subjective and objective tendencies complement and correct each other. With the revival of mystical interest

we may reasonably expect a deepened experience of personal salvation, a profounder reverence for God, a spiritual appreciation of nature, a practical use of the Scriptures, a heart of purer joy and a life of richer pleasure. Above all, the work of the Lord will be more heartily and thoroughly done. There will be less pomp and more power: fewer wars and greater victories; lower steeples and fuller churches. Beethoven's music and Dante's poetry, Saint John's Gospel and Saint Paul's Epistles will be in appreciation. Wordsworth and Tennyson, Browning and Brooks, Burroughs and Goethe will be helpful."

VENI CREATOR SPIRITUS

Veni, Creator Spiritus,
Mentes Tuorum visita,
Imple superna Gratia
Quae Tu creasti pectora.
Qui Paracletus diceris,
Donum Dei Altissimi,
Fons vivus, Ignis, Caritas,
Et Spiritalis Unctio.
To Septiformis munere,
Dextrae Dei Tu Digitus,
Tu rite promissum Patris,
Sermone ditans guttura.
Accende Lumen sensibus,
Infunde Amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.
Hostem repellas longius,
Pacemque dones protinus,
Ductore sic Te praevio,
Vitemus omne noxium.

Per Te sciamus da Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore.
Sancto simul Paracleto
Nobisque mittat Filius,
Charisma Sancti Spiritus.

Spirit, heavenly life bestowing,
Spirit, all Thy new-born knowing,
Fill with gracious inspiration
Every soul of Thy creation.
Comforter from God descending,
Life and unction ever blending. . . .
Fount of living waters flowing,
Flame of love forever glowing.
Sevenfold, precious gifts conferring,
Finger of the Lord, unerring. . . .
Promise, by the Father given,
Teacher of the speech of heaven. . . .
For our senses light securing,
Fill our hearts with love enduring;
In our bodies strength implanting,
Faith and firmness ever granting.
Far the foe to grace repelling,
Give us endless peace indwelling;
Thou, as leader, deign to guide us,
That no evil may betide us.
By Thy grace the Father learning,
And the blessed Son discerning;
Thee, of both the Spirit blending,
Let us trust through life unending.
To the God who being gave us,
To the Son who rose to save us,
To the Spirit sanctifying,
Glory be through life undying!

(This Latin hymn appeared before the tenth century. It is here Englished by E. C. BENEDICT.)

MODERN SCIENCE AND CHRISTIAN FAITH

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It is held to-day in certain quarters that the findings of modern science have relegated religion in general and Christianity in particular to the scrap heap; that it is no longer intellectually respectable to believe in either; that, while they may through sheer inertia carry on for a while, they are completely discredited with people who think openmindedly, and their final disappearance as forces in the life of mankind is but a question of time. If this is so, we want to know it. If religion gives a false view of life, the sooner we abandon it the better. But is it so bad as is suggested? We can, at the start, get some reassurance from the fact that for nearly two thousand years such an outcome has been regularly predicted and the fulfillment is not yet. It may be the modern prophets of disaster will in time also turn out to have been false prophets.

It would seem best to sketch very briefly this new knowledge which is having such a disconcerting effect on many twentieth-century minds, and to ask ourselves whether it must of necessity and right have this disconcerting effect. It may even turn out that the new knowledge may further religious belief.

I. THE NEW WORLD OF SCIENCE

We live in a new world. We not only live differently from the men of the Middle Ages, we think differently. Historical periods shade into each other, and any single year chosen to separate them must be arbitrarily chosen; yet if any one year is taken to mark the beginning of the modern period, it may well be 1543, for in that year two books were published, one by the Belgian Vesalius, *On the Structure of the Human Body*, the other by the German Copernicus, *On the Movement of Heavenly Bodies*. The first initiated modern biology; the second, modern astronomy, and a totally new way of looking at this world in which we live.

What kind of a world did the thinkers before Copernicus look out upon? It was a little world, little both in space and in time. The earth was at the center. Sun, moon, planets, and stars moved about the earth at no great distance. The whole had been created only a few thousand years before and would perhaps pass away, when its purpose had been fulfilled, at an even less distant date. And this earthly scene got its chief value from the belief that here was being worked out the eternal

heavenly destiny of mankind. It was clearly a view of the world and of human life which exalted man, and so personality, and minimized nature; it was essentially religious, not scientific.

What were the effects on this mediæval view of the world, effects so drastic that they mark the greatest revolution in thinking the world has known, of the views and discoveries of Copernicus and those who followed him?

The Copernican astronomy held that the earth and other planets moved about the sun; it was sun-centered and not earth-centered. The earth was not unique; it was not an only child, it was but one of a family, now known to be eight, of the sun's planetary children. The earthly home of man was thereby set off-center, and the relative importance of both man's home and man himself was thus apparently minimized. How far off center it was was not at first appreciated, but we now know that it swings about the sun at an average distance of 93,000,000 miles. It is that far off center. We can state its distance in another way by saying that the sun's light, traveling at the rate of 186,000 miles per second, takes 8-1/3 minutes to reach the earth. The outermost planet, Neptune, moves around the sun in so ample an orbit that it takes light 8-1/4 hours to cross it.

But these stars, that on a clear night look so near to us, just as they looked near to early man, how far away are they? Here we have to use a new yardstick; we no longer give their distances in miles, but in light years. The nearest star is so far from us that light traveling at the rate of 186,000 miles per second will come from it to us in 4-1/3 years. If you wish to put it in miles, write 20 followed by 12 ciphers. But this remote body is our sun's closest neighbor. The 19 nearest stars lie within a sphere with a diameter of 37 light years; there are places in the universe which are not crowded! The methods by which these nearer distances are measured can be applied to stars not over 700 light years away. Spectroscopic methods give us stars at still greater distances, up to 100,000 or more light years away. Our sun is a member of a great flattened disc-like aggregation of stars, the galaxy, which, as the milky way, makes a band of light across the evening sky. Astronomers estimate its width at 300,000 light years. And then speculate as to whether certain nebulae are other universes, perhaps equally large, outside the galaxy! One need not accept too confidently the accuracy of these estimates, but they do give, so far as one can grasp them, which is probably for most of us not very far, a correct notion of stellar distances.

And how many stars are there? In the whole sky about 5,000 visible to the naked eye. The larger modern telescopes probably show

300,000,000; what future and larger instruments will do, remains to be seen. Galileo, with his little spyglass, "started something." We are to-day lost in the immensity of space as revealed to us by modern astronomy.

What astronomy has done to the old idea of space geology has done to the old idea of time. The rocks reveal period after period before the present, the total measured in values of several hundred million years, as estimated by the rate and amount of atomic change in the radium and thorium of certain minerals. And even those figures do not include the earlier history of our planet, which preceded that part of the story which can be read from the rocks. And whatever may be said about the decline of human society, there is no geological evidence that this earthly home of man is in any danger of cooling down, drying up, or becoming otherwise unfit. Inorganic geological changes during the long periods just mentioned consist of pendulumlike swings to one side or the other of climatic and topographic means rather than progressive changes in definite directions. There is nothing in geology to indicate that the earth may not be a suitable home for man through a future comparable in length of time with the past, to be measured in millions, even if one does not indulge in tens or hundreds of millions of years. We are lost in time as well as in space.

And we are lost in the animal crowd. Modern biology teaches, without the shadow of the possibility of being reversed, that the various kinds or species of plants and animals have come into existence through descent with variation and differentiation from earlier and unlike forms; that their relation can be represented by a tree-like diagram like those used by genealogists to show family relationships. Nor is man himself an exception. Just as the different human races—white, yellow, red, black—have come from a common stock, so, on a larger scale, all different kinds, both animal and plant, trace back to common sources. Different species of oaks are alike because they come from a common oak ancestor; they differ because under differing inner tendencies and outer conditions they have grown apart. This is the theory of organic evolution, universally accepted by biologists to-day.

If we stop to summarize these views which have been so hastily sketched, what do we find? We find:

1. The earth is no longer central in the universe; it is only one of eight planets swinging about the central sun.
2. Even the sun is not central or unique. It is but one of hundreds of millions of similar bodies, some hot and shining, some cold, dead and dark, moving at various rates in all directions through space and sepa-

rated by distances so immense that though they may be stated in millions of millions of miles, the imagination wholly fails to realize them. Not even in the great aggregation of suns which makes our galaxy is the sun either central or important.

3. As modern astronomy sets no limit to space, so present-day geology sets no limit to time. Both beginning and ending seem immensely remote.

4. And when we come back from this excursion in space and time and look at man more closely we find him, in a sense at least, no unique creation, but part and parcel of the organic realm, at its top, certainly, but still a part of it.

These conclusions are some of the established and accepted results of modern science. They cannot be set aside; they must be reckoned with in our thinking; we must come to terms with them. No general view of the world and of man which ignores them will stand.

II. SOME EFFECTS OF THE NEW KNOWLEDGE

We have now to note the effect of this new knowledge on many modern thinkers. Confronted by these immensities of time and space, by multitudes of madly rushing suns, all as indifferent to human hopes and values as falling rock, this little earth with its human freight, but an infinitesimal speck in the countless swarm, many to-day are frankly atheistical, or are so close to it that they leave us little of what are ordinarily considered religious values. Sheer matter and energy are exalted; human personality is diminished. "What is man that Thou art mindful of him?" Or is there any "Thou" back of it all? Where, in the immense reaches of space, is God?

Furness, the Shakespearean scholar, writing to his friend Charles Eliot Norton, illustrates this atheistical tendency. I quote from memory: "The farther the astronomers poke their telescopes into the sky so much the more do they burst the bubble of immortality, and instead of the undevout astronomer being the one who is mad it is the devout one." Furness' statement, a confession made, as the context shows, with deep regret, suggests that modern unbelief, so far as it is based on science, is due to the astronomer and not to the evolutionist. If bricks must be thrown, it would seem more reasonable to aim them at the man of the telescope rather than at the man of the microscope.

Professor Barnes, in recent addresses and in his *March Current History* article (so admirably answered by Bishop McConnell), takes much the same position. Perhaps the best representative of the group, because the most thoroughgoing and the one who presents it in the best

literary form, is Bertrand Russell. He writes as follows in *A Free Man's Worship*:

"Such, in outline, but even more purposeless, more void of meaning, is the world which science presents to our belief. That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built. . . .

"Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for man, condemned to-day to lose his dearest, to-morrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate, to worship at the shrine that his hands have built; undismayed by the empire of chance, to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power!"

This is magnificent, as Milton's Satan is magnificent. Beyond this it is impossible to go; in no vulgar sense it is the limit. We now know the worst. And such views are typical of a considerable section of present-day opinion. They have a strong influence and must be reckoned with. Though an issue of this sort will not be settled by the counting of noses, it is only fair to say that a much larger number of men of at least equal intellectual power and openness of mind and quite as well aware of the results of modern science flatly reject such views.

III. SCIENCE AND RELIGIOUS BELIEF

I attempt two things in what follows: to show that there are reasons for not drawing from the findings of science the conclusions that the men quoted have drawn, and to show that in some ways modern science favors religious and Christian belief, or better, religious faith as expressed in Christian belief.

1. Sense in which Christian belief is here used.

A recent circular letter from a group of Friends (Quakers) reads in part as follows: "The trend of our time is scientific. . . . Most of

the churches through their official bodies insist upon the Apostles' or the Nicene Creed, the inerrancy of the Bible, the virgin birth of Jesus, and the verity of the miracle stories of the Old and New Testaments, as essentials of belief." These things may be true or may not be true; but whether true or not they are in the main not essentials of Christian belief.

As here used essential Christian belief is the view and way of life of Jesus which (1) assumes behind this world a loving personality (our Father) interested in man and accessible to man, and which (2) puts a high value on human personality; so high a value that its persistence after death is taken for granted; (3) holds that love is the only principle which we can use toward our fellow man.

The center of the so-called conflict between science and religion is this: do the findings of science compel us to give up any belief in God—a belief which, however it is defined, guarantees human religious values, and puts such a high value on human personality as to justify a belief in its existence apart from bodily death? Is the universe spiritual or material? Is it "blind omnipotent matter" or in some sense the garment of God?

2. Some qualifying considerations.

In considering the overwhelming and crushing effect that the newer views of the world have on some minds, views which seem to aggrandize brute matter and minimize human life, it is well to ask ourselves, who found out all these things? Who has weighed the stars, determined their chemical composition and rate of movement and measured their distances? Who has measured geological time and determined the position of man among organisms. Man, of course.

"Man is little because he has found out so much! . . . As soon as we reflect that all this greatness is mind's own discovery, that moment we confront again the primacy of man."—McCONNELL.

Which is greater, not in bulk, but in quality, the mind of Newton discovering the law that describes the movements of the heavenly bodies, or those masses of dead matter whose movements he is describing? Perhaps Newton discovering the law of gravitation is "but the outcome of accidental collocations of atoms" (B. Russell). Perhaps—but does it seem reasonable? Does it seem reasonable that a Newton, a Darwin, a Plato, a Shakespeare should just happen in a world which was nothing but accidentally collocating atoms? Either that is the true explanation, or—it is not. Which way would one bet his life? One might feel a bit uneasy had he bet on either side and his life depended on the outcome;

but surely one might be very uneasy if he had bet that Plato, Newton, yes, Jesus, were "the result of the accidental collocations of atoms."

The chief objection to the atheistical views which some to-day think are forced upon them by the findings of science is that those who hold them are drawing unwarranted conclusions from their science. It was ever thus. Copernicus substitutes a sun-centered system for an earth-centered one and at once humanity is discounted. Evidently God, who is no respecter of living persons, is a respecter of dead worlds. Galileo and Newton establish the laws of motion and apply them to the solar system; and at once some cannot be satisfied unless everything is mechanically determined human action.

In a strict sense science has nothing to do with religion, with human values. Science is self-limited, selective, incomplete, partial. What Russell and the rest are offering us is not science, but philosophy—a philosophy of life which pretends to be a complete statement of existence, and they are drawing on science for that end. They are offering a complete theory based on but a part of the facts. It is like giving an account of a State which would omit all consideration of its cities. The botanist studies the oak, knows its structure from root to summit, and can describe all its goings on. But who can say that, when he has told us all about its structure and working, he has given us the full significance of the tree? The artist comes and sees something in the tree which the botanist did not see. Who shall say which got the real tree, or got it in largest measure? The knowledge of each, true in itself, is partial. Each may be used in building up a complete view; but a view, pretending to be complete, based on but one report, would manifestly be incomplete and so untrue.

Science is descriptive, it has nothing to do with human values. Astronomy deals with the heavenly bodies, geology with the earth, physics and chemistry with matter, biology with life; they do not touch morality, religion, love, courage, hope, despair. If one wants to find those things he looks to human personalities, not to stones, stars, or test-tubes and batteries. For most of us, even the scientists, the human values are those by which we really live.

Now we value most those aspects of experience which we pay most attention to, which we are with most. This new scientific knowledge which, especially in the last fifty years, has rolled in on us so overwhelmingly, has so caught the attention of many that they have lost perspective, have forgotten or failed to realize the human values. And their total view of life has been disproportionately influenced by this newer scientific knowledge.

This is not only not necessary; it is a source of error. It is bulk-mindedness, the worship of mere bigness, of quantity, apart from quality or value. I do not know that one can be prevented from doing this if he wishes to; but it is not necessary for the rest of us to follow.

3. Definite contributions of science.

Leaving negative and explanatory considerations, a number of ways may be mentioned in which science favors religious belief.

First, this world of ours is a rational world; it is the kind of world in which our minds see order, regularity, plan. We can understand it, it agrees somehow with our mentality. This does not seem to be something we read into it, but something which we discover in it. Can this mean anything other than that there is something behind it to which our mind is analogous? That it answers to certain aspects of our personality and is not mere stuff?

Second, science is critical, skeptical. In so far as this critical method is introduced into other fields, into morals and religion for instance, it is opposed to credulity, which is the unthinking acceptance of belief. Paul said: prove (i. e., test, try out) all things, hold fast that which is good (i. e., that which stands the testing). In morals the critical spirit retains that which is demanded by essential human experience. In the field of religious belief it separates the wheat from the chaff, the essential from the non-essential, the true from the false. In the study of the Bible the scientific method has forced the abandonment of certain false views of the Old Testament, thus leaving its essential meaning clearer and relieving Christian scholars of the defense of untenable positions. Ingersoll's "mistakes of Moses" was valid against much of church teaching of his time on the Old Testament, as it is valid against the Fundamentalist teaching of to-day. But it is irrelevant and silly against the views of the Old Testament taught in all leading theological schools to-day. It is essential in the field of religious belief that the weeds should be cleaned out in order that the good plants may grow. And many weeds have sprung up in the past in the field of religious belief. In so far as the critical spirit of science, carried over into the fields of morals and religion, exposes error and leads to its abandonment, we should all rejoice. It has done much in this way; much still remains to be done.

In the third place, science holds that this material universe in which we live is a world of law, an orderly world. The planets follow their regular courses about the sun. Stars so remote that we measure their distances in centuries of light years obey the same laws of chemistry and physics that hold in our laboratories. And as nothing is so immense as to be above law, nothing is so minute as to be beneath it. The scientist

assumes that there are broad fields where he does not yet know what that law is; he does not admit that there are any fields of nature where law does not hold.

To say that this is a world of law, or order, is to say that we live in a dependable world. We can count on the regularity of natural processes, we can use them; life as we understand it would be impossible on any other basis. And we are coming more and more to see that this is true not only of the world of material nature, but in all fields of life; in art, morality, religion. In conduct, what a man sows that he also reaps. God is a God of law, of moral law, to be depended on. "Shall not the judge of all the earth do right?" God can never again be considered after the manner of a capricious oriental despot, self-willed, responsible to no one. He is the same yesterday, to-day, and forever. In an orderly world we know what we can build on, in morals and in religion. This belief, derived from science, that our human social world is orderly and therefore calculable and dependable, should be a source of hope and comfort. Moral and religious dependabilities can be discovered and used.

Fourth and last is evolution. The strongest support furnished by science toward religious belief comes from the doctrine of evolution. Why do people get so excited over it?

Is it because we hate to acknowledge our animal connection, much as we sometimes hate to admit our humble family origin or our poor relations? A species of pride or pharisaism? We are told that the same Father who is interested in us notices the fall of the sparrow. Perhaps more of his spirit would make us, as it did Saint Francis, more considerate of our animal companions. "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Animal neighbors? Why not? Many noble souls rejoice that they are a part of the animal creation.

A certain Chinese school, unfortunately under American control, publishes the statement that "whoever is willing to accept for himself a beastly ancestry has thereby shown a serious moral degradation." Of course it is not a matter of choice, but of fact. And that fact is now settled for us by science. Yet why judge a person or a thing by its beginning and not by its end? It is the direction in which we are going that counts. Some modern writers, noting the crude beginnings of religion in savages and in early man, have inferred that nothing so starting can have any value. On this reasoning everything fine which we possess stands condemned. Art, invention, morals, as well as religion. We are not to judge religion by its manifestations in savages or even in the crude form in which we find it among the early Hebrews (though even in that crude form it was superior to the religion of their contemporaries, as a

comparison of the Hebrew and Babylonian deluge accounts shows), any more than we would judge airplanes by the imperfect early constructions of Langley and the Wright brothers. To say that the airplane is without value because of the poor early examples would be silly; but that is what some are doing when they condemn religion because of its early imperfect expressions. That is what some are doing when they say that all animal ancestry means moral degradation. Man is moving up, toward the light; it doth not yet appear what we shall be. It is not our origin, but our destiny that counts.

And do we ever stop to think that each individual of us has evolved? Every human being starts as a single cell, and passes in his life cycle, mostly before birth, through roughly the same series of changes through which the race has come. The process is shortened, telescoped, that is all. Why are we so anxious to deny for the race what we accept without question for the individual? The problem is essentially the same in the two.

Evolution, rightly looked at, far from being opposed to the religious point of view, gives the strongest support to the spiritual interpretation of life, and so to religion. Evolution includes plants and animals below man and man himself; not only his body, but his mind and spirit as well, his total personality. As body and mind evolve together (we know not how) in the development of each individual, so they have evolved together (again we know not how) in the history of the race and of life. Through tens and probably hundreds of millions of years life has been developing, producing in succession the higher groups of animals. Through several hundreds of thousands of years mankind has been developing, through half-human ancestors, through savagery and barbarism, to civilized man at his best as we know him to-day; to Isaiah, Socrates, Paul, Shakespeare, Lincoln, to the countless men and women who in their limited spheres are living helpful, courageous, constructive lives and aiding in the onward march of humanity. The whole process is a unity. It can be judged only when one sees enough of the movement to get some idea of the end. Different people will interpret it in different ways, and there is much about it that we cannot know, perhaps never can understand. Some are saying that it came about by the chance concurrence of atoms, in a purely mechanical way, with no intelligence behind it. Some of us cannot take this view of it, cannot look at this long result of time and believe that it took place without a directing intelligence behind it, an intelligence akin to our own but vastly greater, and conscious of the direction and meaning of the whole process.* The stream cannot rise higher than its source. If at the end we find moral and spiritual values,

they would seem to imply an intelligence caring for moral and spiritual values. But this is to make the universe spiritual and not material, to conserve religious values. I know perfectly well that this is faith, not knowledge; philosophy, not science. But no thinking scientist, no thinking human being, can avoid becoming at times a philosopher. It is not a question of becoming a philosopher, but of what kind of a philosopher one shall become.

We live in a complex, wonderful, mysterious, largely unknown world. Through 6,000 years of recorded history we have been coming to know it and ourselves. We are told that in the last generation we have made more progress in our knowledge of this world than in all preceding millenniums. Perhaps so. If so, how foolish to assume that in this year of our Lord 1930 we have reached final knowledge; that our cocksureness to-day will not look infantile in the retrospect of 6929 A. D.

We must of course attempt our passing philosophies of our world, but we should remember that they have their day and cease to be, that they are but broken lights of the ultimate philosophy—if, indeed, any such final philosophy is ever reached. Science, art, ethics, religion have each their contribution to make. But no one of them is in a position to dictate to the others. The day is not yet here when anyone in the name of science can read out of life the belief that this world is spiritual, in the sense that it justifies confidence in the highest human values. One can still believe in God and human immortality and retain his intellectual self-respect. If there are any who should lose in intellectual self-respect it is they who, in the presence of the uncertainties, mysteries and unknowables of nature and human life, are pharisaical and dogmatic; but these are seldom troubled by such a feeling.

EDITORIAL DEPARTMENTS

EPISTLES FROM THE EDITOR

BIMONTHLY BREVITIES

PENTECOST, in its spiritual baptism, began with Easter Sunday, when the Risen Lord said to his disciples as he gave to them the Breath of God, "Receive ye the Holy Spirit." His order was, "As the Father hath sent me, so send I you," and practically all his teachings of those forty days were missionary messages, ending with his last words before the Ascension: "Ye shall receive power when the Holy Spirit has come upon you and be witnesses of me . . . unto the uttermost part of the earth." Those fifty days of spiritual embryology from the glorified Christ ended on Pentecost, when his apostles received their full experience of regeneration, the Christian Church was born and three thousand others were converted. Whitsunday should be annually celebrated in all Christian worship as permanently as Christmas or Easter, but Pentecost should become a perpetual experience for every Lord's Day and all week days of the year. Christ should be born in us, give us the risen life and fill us with this divine power for service every day of our lives.

BENEATH all gardens and forests with their vegetable life are dead rocks. Can a rock become a rose? One can imagine the earth thus praying to be lovely flowers and then see seeds by roots transform dull clay into bloom and fragrance. But can vegetation reach animal life? When fruits of the cherry trees are seeing birds and long with them to fly and sing, the robin receives them, making them into flying and singing birds with embodied joy. Thus mineral rises to vegetable and animal by the Cosmic Spirit, the creative power of God. As recorded in Genesis a mere animal became human when the Lord's breath of life developed in him a living soul. But the Christian is a new creation, which transforms mere humanism into personal relationship with God. Such emergent evolution by the divine will of Love is higher than any scientific analysis of life. This divine heredity is more than any earthly growth.

JESUS alleged: "Except a man take up his cross and follow me he cannot be my disciple." The Cross of Calvary was God's divine conductor that brought down the heavenly fire at Pentecost. We must be partners of the passion and pain of Christ. By absolute surrender on the

altar of sacrifice, the living spiritual fire comes down and we become sharers of God's power. Follow our Saviour in the way of the Cross and we shall also partake in his risen glory. We shall be "kings and priests unto God," kings who share with him the scepter of his power and priests who swing with him the censers of perpetual intercession.

A MISSIONARY book, the greatest in the world, is called the Acts of the Apostles, but it is more than that; it is the acts of the Risen Lord through the Holy Spirit, thus giving his disciples their power for service. In the twenty-eight chapters of Acts, twenty-nine times we can see the united church, or a little group or a single man on their knees before God; and almost always there comes either a voice of thunder, a tongue of flame or a rushing mighty wind, God's holy breath, a spiritual earthquake. It is this unseen factor, the power that works with us out of the heavenly places when Christ works with us in perpetual intercession. This is the power by which we should do all our work in the church and for the salvation of the whole world.

ALFRED NOYES, poet, hearing a bee buzzing in an English church, hearing also an intoning priest chanting his prayer, began to sing both with that minister and musical insect such stanzas as this:

Then through the dim gray hush there droned
An echoing plain-song on the air,
As if some ghostly priest intoned
An old Gregorian there.

Saint Chrysostom could never lend
More honey to the heavenly Spring
Than seemed to murmur and ascend
On that invisible wing.

So small he was, I scarce could see
My girdled brown hierophant;
But only a Franciscan bee
In such a bass could chant.

Surely there are in nature not only the unmusical noise too largely made by men, but also the melodious voices of bees and birds as well as the rhythmic voice of murmuring winds and rippling waves, which instrumentally accompany our human worship. The wings of birds and bees, as well as their chanting voices, well symbolize the upward flight of the redeemed soul.

Co-OPERATION or competition—which of these shall become in this century the rule of personal, social or national relationships? Shall the many countries which have joined the Briand-Kellogg pact of peace con-

tinue to build battleships or proceed to form *friendships*? Militarism is mere animalism, the hateful purpose of a wolf or tiger and not the loving ideal of a man made in the image of God. Some day all nations will not only reduce naval fleets, but wholly abandon that method of defense, leaving no governmental power but simple police forces for merely moral control.

WORDSWORTH, in one of his greatest poems, pictures the grievous possibility of the soul-vision vanishing from youth rather than growing with his life. That youth who beheld our life's Star in childhood, as the "shades of the prison house began to close upon the growing boy," lost his heavenly vision and

At length the man perceives it die away
And fade into the light of common day.

Need that always happen? May not parents who by the New Birth have become as little children, preserve by the spiritual atmosphere of a home all sons and daughters in that sight of the heavenly Star, and thus change all the years of growing life into uncommon days in which the Light of God does not fade away, but grows into the light of a perfect day?

A PSALMIST, who knew of the House of God, that "His foundations are in the holy mountains," hears Jehovah sing that "this and that man were born there" and declares of his Zion: "All my fountains are in thee." Every divine life and all living things are born and flow forth from that City of God, which to-day is the church created by the Spirit of God. He has ever shown us a "pure river of water of life . . . proceeding out of the throne of God." All things that continue to live in science, art, literature and all other creative achievements of mankind, have their real birth in that glorious City of God. All matters in science, religion or other such creations that are not shed forth from the indwelling Spirit in our lives are the work of a dead faith which has no source or outcome in eternal life.

JOHN GREENLEAF WHITTIER gives us this noble Pentecostal stanza:

"Not on one favored head alone
The Pentecostal glory shone;
But flamed o'er all the assembled host
The baptism of the Holy Ghost."

Our Apostles' Creed and the Benediction of Paul in Corinthians unite the Holy Spirit with the Communion of Saints. Those born of God are a new race, freed from racial prejudice and that narrow nationalism which

is not real patriotism. When we all have become one in the Spirit, personal salvation will have achieved the Social Gospel, and it will become impossible for the Christians of the whole world to fight each other either for aggressive victory or for selfish defense. "We are one in Christ Jesus."

"WALK," said St. Paul, "in newness of life." Regeneration is a new resurrection. It is not mere reformation; it is recreation of personality. Children of the resurrection have passed out of death into life. Such present resurrection is the secret of Pentecost. All revival is a fresh contact with the conquering and never failing life of the everlasting Son of God.

HOLY SPIRIT furnishes two words: Spirit, the very name of God, stands for his creative and redemptive power, and Holy, his attribute for sanctification which is the outcome of the Spiritual Birth. He comes to cleanse as well as quicken; to purge as well as empower. Those two words entitled to our Divine Helper are most nobly echoed by our Methodist slogans—the Witness of the Spirit and Holiness to the Lord. His work in our hearts is not only life but growth.

RELIGIOUS persecution, as now practiced by Soviet Russia, is an absolute violation of true socialism and genuine democracy. Doubtless much of the historic blame for this blasphemy was due to failure of both the Greek and Roman Churches to earnestly practice the application of the Sermon on the Mount to politics, business and social relationships. That false Russian statement that "Religion is the opiate of the people" could possibly be applied to that utterly false Christianity of dark centuries from which the present evolution of Protestantism is escaping in its holy union of love. The experience of perfect love in the hearts of men, with its practice of Christian ethics, will secure the real triumph of industrial democracy by the creation of the kingdom of God in all the earth. Russia, with whom our Christian Socialists have been quite sympathetic in its movement for labor interests, by its present autocratic atheism is not creating but destroying that communion of the Holy Spirit which would create a perfect brotherhood of mankind.

ISRAEL in one of its earliest secular songs thus glorified the water supply of earth:

"Spring up, O well! Sing unto it;
The well which princes dug and captains delved,
Wielding their scepter and their staves." Numbers 21. 17.

At the feast of tabernacles, on the eighth day of which water became a religious symbol, Jesus gave this more spiritual message:

"If any man thirst let him come unto me and drink. He that believeth in me, as the Scripture says, out of his body shall flow streams of living water." This spake he of the Spirit which those who believed in him were to receive. The Spirit was not yet given, for Jesus was not yet glorified.

Only that Living Person, the Risen Christ who fills all things with his presence, can make vivid the indwelling presence of God. After the vanishing of his physical presence on earth a divine flood was poured upon the church at Pentecost. But saving faith to-day can make the baptism of the Holy Spirit a perpetual blessing and every true Christian could thus become a flowing fountain of spiritual blessing to all with whom his life comes in contact. "He that will, let him take the water of life freely." Real religion more than receives; it overflows.

HUMANISM has its utility in the mere realm of the common mind. But there is something uncommon in the higher realm of thought which goes beyond that narrower physical experience. Without intuition, which transcends such lower standards, our life would never have soared into the vaster universe of art and the loftier heaven of religious mysticism. Imagination and the still higher qualities of faith, hope and love go far outside such scholastic limits of formal logic and mere psychical observations, which have not received the supreme gift of the Divine Spirit. Humanism, as too much used to-day in that lower meaning of the word, cuts our humanity off from the wider and equally real sources of inspirations.

HALLOWED be thy Name! Thus we begin the Lord's Prayer and go on to plead, "Thy will be done on earth as it is in heaven." A complete realization of that petition in our lives would be a fulfillment of the divine command, "Be ye holy even as the Lord our God is holy."

TRINITY Sunday immediately follows Pentecost in the calendar of the church. Those ministers who can both see and feel, in that trinity of Light, Life and Love in the nature of God, something richer than a merely cold monotheism which misses that multiplied revelation of his personality will do well to preach and teach it to their congregations. The Triune God is the God of Creation, Redemption and Sanctification. In such a Deity is a divine fullness which transcends all minor Deism. It begins with the Father who made heaven and earth, centers in the Son who brought redemption and climaxes in this Spirit, the indwelling God who forms the Communion of Saints. Well said Charles Kingsley, "My

heart as well as my reason demanded the Trinity. My whole spiritual nature cries out for it." Let us often sing those Trinitarian hymns, especially the *Trisagion*, the *Te Deum*, the *Gloria in Excelsis* and the *Gloria Patri*.

KOINONIA, that Greek word in the New Testament, rendered "communion" or "fellowship," is a work of the Holy Spirit both in the individual and in the church. Our religion is creative of Christian Society and its promised result is the final production of a universal brotherhood in mankind. Personal experience of communion with God is the source of that wider experience often called the Social Gospel. To be one with Christ is to become part of that Christian Community which is the body of Christ. The Lord's Supper is well called a Holy Communion. Many Christians may be strangers to us, but we all are a family of Brethren, a spiritual fellowship more universal and everlasting than any physical relation. There is one Table that reaches from the Cross to the Crown, at which the one heavenly food which is Christ is received to build us together into a habitation of the Holy Spirit. "We are all of one heart and one mind."

PAUL declared that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." Our religion is an inward spirit manifesting itself in a life. It is not primarily a matter of outer observances, creeds, rituals, forms or ceremonies, but right relation with God. That eating and drinking has its value, but being and living are its essence. Life is always breaking the crust of custom, breaking husks and shells to find the kernel of truth. If we have the spiritual life we may and ought to wear the uniform of observance, but wearing the uniform does not create a Christian. A new emphasis on the work of the Holy Spirit would save us from denominational dogmatism and make all Christians one in Christ Jesus.

SACRIFICIAL love is not a loss, but a gain. It enlarges and enriches life. It is beautifully expressed in these verses:

Love never did, nor ever shall
Make any sacrifice:
Since giving all to others is
Love's very Paradise. . . .

For give he must, or must exchange
His utter joy for pain:
And oft he gives his very self
So he may live again.

Uniting with Him who "hath borne our griefs and carried our sorrows,"

we enter that Divine Love of the Atonement and shall join this experience of the Suffering Servant: "He shall see of the travail of his soul and be satisfied." To share the Cross with Christ is to share his Crown.

THE SPIRITUAL BIRTH

DOCTRINAL standards have varied in every age of Christian history. Emphasis was placed on the Incarnation and Trinity in the Nicene period; later, beginning with Anselm, came the Atonement; justification by faith was emphasized in the Protestant Reformation; but that evangelical movement of the Eighteenth Century, of which John Wesley was the greatest leader, started a real revival of essential truth in religion by preaching and practicing the Witness of the Spirit in the New Birth, with its spiritual growth to Christian perfection, and there was and still is maintained that one principle of the divine life in man which is the one center of all genuine religious faith. There is slight reference to it in creeds, confessions and articles of religion. But it is the very central fact of religion and the one truth on which all piety can unite.

Jesus was much embarrassed by the wrong measure of his personality caused by the false emphasis placed upon his miracles, but his own insight kept him from such a serious error, and he constantly placed life above all merely physical and intellectual convictions. A sample case of his dealings with a soul is in the third chapter of the fourth Gospel, in his conversation with Nicodemus, that Pharisee of the nobler type. It was the marvel of the miracles (signs) that brought him to Jesus, but the Master at once strives to lift him from those physical wonders to a spiritual experience. Nicodemus may have wanted to solve some political questions concerning the Messianic reign. Jesus at once shows him his utter misconception of the kingdom of God. Neither Jewish heredity nor any other type of material evolution gave any such rights; a spiritual birth is necessary and is possible to all the races of humanity. "Except a man be born from above he cannot enter the kingdom of heaven." Like the divine Word who was made flesh, those who receive him share with him the right to become children of God, and like him in their Sacred Birth are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

NATURE OF THE NEW BIRTH

This conception of regeneration, being twice born, is not uncommon in human thought. It is not foreign even to nature, but in some analogies

is familiar to science. A crawling caterpillar can be transformed into a soaring butterfly. There are also artistic and intellectual conversions. Character constantly changes; many men become a part of all they meet. This crisis of sudden change is as scientific as the growth of evolution.

Natural birth is a real symbol of spiritual birth. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit. As animals we are akin with all animal life. Jesus and Paul teach that as definitely as does Darwin. Physical birth settles much for our individuality—our place in space, time, culture and racial relationships. It introduces to many vital functions, as we eat, drink, breathe, have sensations and all physical functions; and still more we feel, think and will. We got much from our human parents. But it is man alone who seems to have the instinct of progress, as he enters the realms of all ideals of art, science, and literature. We dare see in this, however, that the heavenly birth is a real harvesting of the Divine. Two worlds are ours; one in which we are born and live, the other which unconsciously allures us. All mankind possesses this wonderful capacity for a higher life.

We may not enter that unseen world save by receiving this life from above. (Its biblical descriptions are various: Begotten by birth from God, John 3. 3; a new Creation, 2 Cor. 5. 17; a real resurrection of selfhood, Colossians 2. 13; Eph. 2. 1, 5; and most wonderful is that portrait made by Jesus, "becoming little children," Matt. 18. 3.) It is a true heredity from God. As our parents gave us elements of their own nature, our heavenly Father gives us the heart of his own being. Doctor Clarke in his *Outline of Christian Theology* thus defines it, "The work of the Holy Spirit in a man by which the new life of the holy love, like the life of God, is initiated."

A most lofty element of this spiritual birth is its gift of free personalism, delivering us from that materialistic automatism in morals, those involuntary nervous arcs in our nature which have helped those cheap biological psychologists of to-day to deny the very existence of the mind or the soul. There is no more infallibility in such false scientific assertions than in a Papal Encyclical. The children of God are still human, but more than human. "That which is born of the Spirit is spirit." We are thus freed out of a merely material universe to the eternal life which goes beyond all space and time into an infinite relation with God. This palingenesis is an antidote to fatalism. In our earthly heredity, we may realize terrible forces both in inherited tendencies and environment. But the Holy Spirit is stronger than all the power of nerve cells.

"Oh God! for a man to arise in me,
That the man that I am may cease to be."

What a lofty experience is that noble exclamation: "I can do all things through Christ which strengtheneth me!" This renovation of the soul gives a new vision of that greater universe, the kingdom of God.

Regeneration does not destroy individuality. The divine Giver develops our faculties to a sacred personalism and the Communion of the Spirit brings together all our varying gifts to form the whole body of Christ which is the church. It is more than a self-reformation; it is a divine transformation.

METHOD OF THE NEW BIRTH

"Born from above," "born of the Spirit"—this second youth of ours is divine and heavenly in its source. New life is the work of the Holy Spirit. We have our share in his work. Conversion is not a merely passive act. Repentance and faith are our share in this creation. The Holy Spirit brought conviction of sin and our will, helped by his energy, turned from sin unto righteousness. Faith is no mere mental belief, but a volitional trust and loyalty to Jesus Christ who is the revelation of God in nature, history and life.

So regeneration does not imply a change of materials, constitutions or faculties of our physical or psychical life. Birth never means creation out of nothing. Even the Cosmic Spirit in the first chapter of Genesis simply changed a dark chaotic universe into one of light and order. The spiritual birth does not destroy human nature, but transforms this soul into a new life. The menagerie of wild things within us is created into an angelic choir. "Ye shall receive power." Ethical machinery in man as described in psychologies and philosophies is quite admirable, but does not work. Its cranks and bearings are often all right, but without driving force. Even a perfect locomotive needs steam to move. Ethical science is a fine system, but cannot do the job. Moral law is quite perfect in its teaching, but effective ethics is the "law of the Spirit of life in Christ Jesus."

Morality is not a kingdom of inward character and outward conduct. Morality has no wings; it is good as far as it goes, but does not go far enough either inward to life or outward to spiritual service. Natural and rational laws have their external worth as against crime and malevolent deeds. Even prohibition can improve civilization and create prosperity. But the policeman and his club are only the forces of an earthly rule. Mere morality is a cold storage, the embalmed-beef idea applied to life. That useful refrigeration preserves goods from spoiling, but it is the very fixity of death. Painting the pump improves its looks, but to get best water the well must be cleaned.

Nicodemus, in his legal loyalty, knew the worth of what we call culture. He could call Jesus Rabbi and praise him as a teacher. But that is the old intellectual heresy quite dominant in present opinions. It is not a teacher that we most need, but a Saviour; not instruction, but deliverance. No mere mental clarity will understand the kingdom of God. The world has been rich in marvelous teachers, such as Buddha, Confucius and Socrates; they have greatly impressed the outer life of man, but do not change their pupils into a heavenly civilization. Pruning may make crabs more perfect on a crab tree, but cannot make royal pippins.

All birth, both natural and spiritual, is mysterious. Both come from the unseen. The first is moved by an atmosphere fifty miles high, but the second birth is stirred by that infinite atmosphere, the Breath of God, the Wind of the Spirit. The realm of nature is wealthy in this spiritual symbolism. Thus Jesus uses it in his conversation with Nicodemus. "The wind bloweth (the Spirit breatheth) where it will and thou hearest the sound thereof, but cannot know whence it cometh or whither it goeth." Perhaps they were hearing the night wind as they talked, as the first air of dawn came singing up the Kedron glen among the fig leaves, making olive branches sway, shaking their casement and flickering the lamplight. Whence does it come? In what far Eastern world did it awaken men before the dawning arrival of the chariots of the sun? Even our weather bureau to-day does not know all about it. Mystery enswathes all things. Especially is birth a mystery, much more so the spiritual birth.

In the parables of Jesus, the analogies of the Kingdom are not political but biological, in the use of such words as seed and leaven. Vitality is the true sovereignty of God. There is no spontaneous generation; all new life is from above. A pebble and a jelly fish may be the same chemically, but one is made and the other is born. Our souls are becalmed, awaiting the Breath of God, like the Aeolian Lamp waiting to be touched to music. We cannot whistle up the wind, but can be ready for it when it comes. Life has its automatic side, such as the breathing of lungs and the beating of the heart, but also its voluntary action, such as talking and walking. So the divine life brought by the spiritual birth will create both an inward living and an outward action in the holy life.

"Born of water," that is an outward symbolism; "born of Spirit" is the inward creative power. That "living water" of which Christ spoke to the Samaritan woman is more than the H_2O that comes out of a well. There is a divine ocean in the Infinite whose blood can baptize us into life. That is also true of "bread" in its sacramental sense. Read that Bread Chapter, the sixth of John, and know that Christ is himself the heavenly

food for the human soul. We are "born not of blood but of the Spirit." Our earthly relations in natural blood are a shadow of that divine fellowship. But such secular analogies cannot give the entire picture of the spiritual life. No mere finger drill will open the kingdom of music for a girl, and no grammatical grind the realm of literature for a student. So is the new birth a mystery. More than dead knowledge, living inspiration is needed.

SOME RESULTS OF REGENERATION

This new birth is a necessity of life. We need not a new life of the old order, but a new order of life—new power more than new ideas. We need not so much to be taught again as to be born again. The originality of Jesus is not in his teaching, but in his life and the salvation of life. If conduct were all, we might follow Confucius or Buddha; that would improve some of our scholars and statesmen. But not physically nor mentally does the divine life come, but spiritually. No drill in church creeds or rituals will wholly open the door of the Kingdom to a soul. Heaven is not adapted to the natural heart and life. No gold, silver or velvet harness of a wild colt will subdue him. Not by binding the cracked bell in bands, but by recasting the metal can the sweet full tone be restored.

All men are born of God naturally as they enter the world in childhood. All life, both physical and spiritual, is a creative act. But by this sacred birth they become sons of God spiritually and are brought into that new race of which Jesus is the beginning. Christ is "the meeting place of God and man." "The first Adam became a living soul; the last Adam is a life-giving Spirit. . . . The first man is of the earth earthy; the second Man is of heaven." That second Adam, Jesus Christ, is therefore the true ancestor of a new humanity. He had no earthly children of his own, but all who are born of the Spirit are his descendants. The new birth creates a new race who are one in Christ Jesus. Those not born from above are still only psychic beings; real Christians are pneumatic (spiritual). That household of God, the whole family, is from one divine Seed. "First, that which is natural, afterward, that which is spiritual." Multitudes of passages in the New Testament and many in the primitive literature of our religion affirm the racial reality of the new-born children of God. "Ye are a chosen race, a royal priesthood, a holy nation, a people for possession." 1 Peter 2. 9. (Compare Galatians 3. 28 and 5. 6; 2 Cor. 5. 17; 1 Cor. 12. 13; Colossians 3. 11; Eph. 2. 11ff. We recommend the reading of a great chapter on this racial result of regeneration in Harnack's *Expansion of Christianity*—Chapter VI.)

QUESTIONS CONCERNING THE NEW BIRTH

Is it instantaneous? Yes, in reality, but the consciousness of it may grow with experience. When a babe is born, it is only started, a lump of palpitating nothing in a soft blanket; its only function is suction. It cannot at first use either hands or eyes; but it possesses that full complement of faculties which does not need additional gifts, but growth, not new organs, but culture. So Peter called the Christians of his time "new born babes." That is a good start, but must not stop in growth. Too many members of our church remain helpless babies, who may make little sips of the "milk of the word" to which Peter refers, but do not develop a more adult appetite for richer fluids of which the Word made flesh is the fountain, and the Bread of Heaven which is Christ himself. That suction of a mother's breast starts growth, but it should go on to a vaster feeding on all vegetation of the heavenly garden.

Is it always accompanied with intense feeling? That much depends upon the previous life and our natural temperament. Religion is not a question merely of smiles and tears. There should be genuine emotion in religion, but a wholly emotional piety is a peril. There is no stereotyped experience in this spiritual life. It may come as quietly as on that Easter Day when Christ breathed on his disciples saying, "Receive ye the Holy Spirit," or as mightily as on that Pentecost when it came as a rushing mighty wind and tongues of flame. That divine wind may be like a mighty tornado that sweeps dead trees away or a gentle zephyr that coaxes the rosebud open.

Can this always be discovered in others? Is the mark always visible? No, the dress parade with its equally fine uniforms does not reveal the courage of the private or the officer. Much revelation may appear in conduct, but in its depth it is an inward question which only God can solve.

Is it possible and a necessity? Jesus said, "Ye *must* be born from above" and he certainly would equally agree, "Ye *can*." For he did assert concerning admission to the divine Kingdom, not "you shall not," but "you cannot" without this spiritual birth. It is a necessity, for without that divine gift one must remain in the purely physical realm of being. Two worlds are ours. Earthborn souls ever keep their kinship with nature. For this loftier evolution of man we must be born from above. Others cannot see it. The apes may have a language, but they cannot read the Bible or Shakespeare, and those books cannot be translated into their tongue. No earthly nature can pass the limits set by its own attributes. "Born of water and the Spirit." Not by outward

baptism alone, but by inner birth are we saved. We need more than a ticket to attend a concert, for one must hear and feel music to receive it. So the new birth is a necessity, but it is also divinely possible, for "God so loved the world that he gave" that Mediator between God and man by whom our own faith can find the way. So God loves us into eternal life.

Eternal life, both in its infinitude of present experience and its everlasting continuance, is the divine outcome of this Spiritual Birth. So Paul portrays it in his resurrection study of the future life. It will even secure us after death that coming organism called the spiritual body which far more than this present body of flesh will be a perfect expression of our enduring personality. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Physical science can see only biology in physical birth, but the new birth opens the spiritual realm of immortality. Theology in its scientific form will never be able to scientifically state in merely intellectual form the intuitional doctrine of the work of the Holy Spirit, for all creative acts go far beyond mere logical understanding. The artist and the poet can see things in flowers which mere botany never can discover. So there is a true religious mysticism that goes beyond the limited vision of mere humanism.

We need to-day a Regeneration not only of persons, but of the whole church and all the world. A perpetual Pentecost would bring a Renaissance not only to individual experience, but a religious revival to all social relationships and would create universal brotherhood. It would realize that apocalyptic foresight of "a new heaven and a new earth wherein dwelleth righteousness."

THE HOUSE OF THE INTERPRETER

THIS number of the METHODIST REVIEW is quite rich in Pentecostal topics of homiletic value and therefore we are giving only a single sermon outline on that theme. Those symbolisms of the Holy Spirit, Dove, Wind, Fire, Water, etc., can be found in valuable texts both in the Old Testament and the New. Here are some suggestions:

Dove, as a symbol, is mentioned in the record of the baptism of Jesus in all three Synoptic Gospels and also in John 1.32.

The Creative Spirit is pictured in Genesis 1.2 as "brooding on the face of the waters."

Wind as *ruach* in Hebrew and *pneuma* in Greek is often translated as "spirit." An excellent text on this topic is John 3.8, which might well be rendered, "the Spirit breatheth where it will," etc. A most valuable passage on this subject is Ezekiel 37.9, where the divine winds bring life in the vision of dry bones.

Fire is a symbol of spiritual power not

only as the "tongue of flame" named in Acts, but is so mentioned by John the Baptist as he foretells the baptism, more than by water, which Jesus would give by the Spirit of God. It portrays both purging and energy.

Water is thus described by Jesus in John 3. 5. See also Ezekiel 36. 25-27; Ephesians 5. 26. Best of all are the words of Jesus in John 7. 38, 39, and also in John 4. 10.

These passages would be valuable not only as sermon-topics, but also as leading themes in the mid-week service or a ten-days retreat preceding Pentecost. Some reference is made to these symbols in the following sketch.

THE DAY OF PENTECOST.—Acts 2. 1-4.

Pentecost was Israel's feast of first fruits, and also (legendary) the giving of the Law. It now is our first-fruit of the gospel and the writing of the divine law in the heart. Its place was not the Temple, but an upper room of social association of disciples. Spiritual worship is not confined to temples, churches or cathedrals. (How was it that one sermon on that day converted 3,000 people, when it too often seems now to take 3,000 sermons to convert one person?)

1. *The Miracle.* Not of power only, but of grace. As when in creation the Spirit, brooding over chaos, changed it to cosmic order.

Wind. In most tongues spirit means breath. Read such phrases as "the breath of life." On Easter Day Christ breathed on them, saying, "Receive ye the Holy Spirit." Air is lifegiving in nature; it brings the summer on its wings whether by soft zephyrs or a "rushing mighty wind." It is the one source of sound in voice and music. All speech and song are transformed air in breath.

Fire is a source of energy. The sun is the giver of all our physical forces. The flowers of earth are only the many colored flames of a fire from the skies. The Gulf Stream, warmed by American tropical sunshine, crossing the Atlantic has saved England from the temperature of Labrador. So the gospel, the message of the Spirit, is the Gulf Stream of life,

by which the garden of the soul blooms from the sunshine of glory.

So tongue, as applied to both wind and fire, is a symbolical miracle. The tongue of man turns air into speech. But this spiritual gift is not only a tongue of learning which is often ice; nor of rhetoric which may be merely gold; nor of arrogance which is brass; nor of sternness which is but iron; it is of that fire which is love. This Voice from heaven is the very echo of prayer.

2. *Effects.* What marvelous telepathy when "Spirit with spirit can speak"! Note this opulence in the divine gifts.

Filled. It is not a single drop at the bottom of a cistern, no mere trickle in a drying brook, no single spark in a grate, no cat-spaw of wind just quivering but not driving a sail, no feeble pulses which are diseased. They were filled and the proof is that the flood in their hearts ran over. If we have no religion to spare, let us fear that we have not enough to save ourselves. Not all were affected alike, but all were filled.

Language—they "began to speak." Babel, that climbing upward by human ambition dividing all races and killing united speech, is here reversed. One language of the Spirit is the same in all tongues. The gospel can talk any tongue; philosophy and science cannot. The gospel is conquering all dictionaries. Though a dumb devil is hard to cast out, Pentecost created a witnessing church.

Changes. They were transformed. Peter, once a coward, becomes a heroic confessor. A changed soul changes all life. The Holy Book did not interest and sacred music did not inspire us yesterday, but to-day the one absorbs and the other sweeps the heart. A well-built locomotive may not need a new engineer nor new wheels and paint, but it always does need steam. So spiritual character will transform conduct.

3. *Conditions.* There are conditions of receiving the Paraclete. We cannot raise roses in Greenland. So our frozen life too often ties the hands of God.

Unity. It was with one accord. You cannot play on an untuned instrument. When the church is attuned in all its pipes

and chords, the Great Musician will fill it with his breath and touch it to divine music.

Prayer. To obtain that wind and fire we need both desire and expectancy and real surrender. Can the marble lie up against the chisel, saying, "Make me beautiful"? The chisel itself must place itself in the sculptor's hand, for that beauty comes from the artist's soul. So we shall never shape this world for right and beauty until we place ourselves in the hands of God. "Work in and by me."

"All filled." Salvation is not, like genius, in some favored children of the earth, but is a universal gift. Not the apostles alone, but a multitude received that Pentecostal power. What latent power is in our church to-day waiting for the reviving breath of God?

The breath of the air, the light of the sun—all such spring breezes and summer sunshine bring forth blossoms crowned by autumn harvest and fruits. May such a divine Wind and Fire come to us on this Pentecostal Year!

EVANGELISTIC PROPAGANDA

THE WAY OF THE SPIRIT

ALL true spiritual progress hinges upon man's acceptance of the divine purpose and method as revealed on the day of Pentecost. On that day it was made perfectly clear that the essential thing is not human conformity, but divine unity with the dispersion of truly Christian souls.

At the heart of sin is self-trust or self-reliance, which gives man an over-weening confidence in his own moral strength. Man's way has always been along a self-centered route.

Pentecost furnishes us with the glorious fact that only as man willingly receives the downcoming life of God can he attain to his moral and spiritual best.

This is the truth which Jesus emphasized when in answer to Nicodemus' question he replied, "Ye must be born from above" (John 3. 3). Jesus makes it plain that by no principle of life operating from beneath upward does man experience the new birth, but rather from that which operates from above downward. Nicodemus, a man of religious observances and external ceremonies, learned from the lips of the Master himself that sacraments, services, creeds, rituals, etc., have their legitimate place, but first of all there must be life. It is the work of the Holy Spirit to bring the God of all life and the spirit of man into that redemptive contact which results in the mysterious experience

which is called the new birth. This experience of the new birth equips man to enter into the life of God as the physical birth fits him to enter upon the life of the world. Through the new birth we become part-takers of the divine nature.

At the time of the effusion of the Holy Spirit at Pentecost, the company of believers were welded together into a living unity, and for them he became the animating presence. For these early Christians the whole philosophy of life was changed, and instead of being self-centered they became Christ-centered. They no longer sought their way, but God's way.

Jesus had said to them, "Ye shall be witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1. 8). None but empowered men would attempt or could carry out such a program.

The Right Rev. Charles Gore has very succinctly stated the result of the reception of the Holy Spirit. He says it is not so much that we are conscious of possessing, but rather that we "feel ourselves possessed by an inward power and presence greater than ourselves, a power and presence which we acknowledge to be God working in us, to give us spiritual enlightenment as to the purpose of life, and the knowledge of himself, and personal guidance, and power to control our passions, and the pre-eminent gift of love" (Re-Construction of Belief).

In line with this very same thought Dr. J. H. Jowett said: "We may know that we have him (the Holy Spirit) not by our narrowness or dogmatism or cleverness or selfishness. We may know that we have him by our glowing love, by our redeeming hopefulness, by our continual charity, our indestructible patience."

There were many results of the Pentecostal effusion of the Holy Spirit, but because of the limitations of space only a few can be stated.

Those early Christians were given an understanding mind. The Holy Spirit being poured out upon them, they came into a clear perception of the Messiahship of Jesus, and they realized that his death was not a woeful tragedy but a contemplated sacrifice. Weak men were made strong, timid men astounded the world with an undaunted courage, and unlettered men spoke the word of God with power.

Another result of the presence of the Holy Spirit was a unifying power, for they went everywhere proclaiming not a supreme program but the supreme Christ.

As the early Christians went out Spirit-filled or Spirit-possessed, they manifested a power that was irresistible.

The Egyptians discovered methods and means for accomplishing some things which in later times were the dismay of the scholars of the world. When one stands beside the great monuments and ruins of the Babylonian and Egyptian civilizations he marvels at the enormous quantities of granite and marble that were required for the erection of their palaces and temples. So far as is known the people of that day had no knowledge whatever of blasting with dynamite. Such a thing as dynamite was unknown to them. How, then, did they secure such gigantic masses of rock? Within recent times it has been quite definitely established that in order to quarry the material for their buildings, grooves or slits were worn deep into the rock. Cleats were then made with great care from a certain kind of wood and soaked in water, and then while wet, driven into the grooves and the water and the wood did the work. Gradually the wood expanded and the combination of

water and wood created the power of an irresistible pressure which split the rock wide open.

When man by the Holy Spirit receives God into his life, the combination releases a power that is irresistible. When man has done all that he can do, God will do what he cannot do. It is such a power that strengthens the heart of man so that he dares to attempt the impossible. Such a power opens closed doors and breaks through circumstances and conditions that are padlocked against the forces of righteousness. In the grip of such a power stammering tongues speak forth eloquently the message of the Divine, and twisted lives are made straight, and the things men once hated they come to love, and the things they once loved they come to hate.

Let it be remembered, however, that Pentecost follows Calvary. The power of the Holy Spirit will always be manifested in proportion as man yields himself to the way and will of God. There can be no endowment of power until there has been the death of self. That is, at whatever cost to ourselves, we must not rest until Jesus Christ controls the personal bases of our lives.

The writer's contacts with ministers have been many and in some respects unusual. In one way or another I have discovered that as a rule most preachers desire above all things else to preach the gospel of the Son of God with power. But it does not take very long to ascertain that in the lives of a goodly number this desire has not been realized. There has been no actual Calvary in their lives. Their utterances and their work give no indication of a genuine Pentecostal background. Without a Calvary there can be no Pentecost, and without a Pentecost the preacher is doomed to heartbreaking disappointment in his ministry.

Many preachers, if they will only take time to examine their methods of work in the ministry, will discover that their days are taken up with such multitudinous activities that they have very little time left for a genuine spiritual action and expression. This was brought very forcibly to my mind when in a ministers' retreat in connection with an interdenominational

Preaching Mission in one of our great cities, a minister (not a Methodist) asked the privilege of making a statement. There were approximately eighty ministers present representing fifty-four churches. A few weeks prior to the Preaching Mission this pastor engaged a well-known evangelist of his own denomination to hold a series of special meetings in his church. The members of his church were greatly helped by the ministry of the visiting clergyman. As the meetings drew to a close the pastor went to his ministerial friend and sought his advice. He told the evangelist that he had been for seven years the pastor of that church, that he loved his people and was sure they loved him. He told him he was identified with many local organizations, luncheon clubs, etc., that he liked the city in which he lived and enjoyed his work, but had thought perhaps he had been the pastor of that church long enough and raised the question as to the advisability of seeking another church.

The evangelist said: "Now do not be in a hurry. Many of your people have talked to me about you. They love you. They admire your social qualities, and they also say you are a good mixer. But shall I tell you what else they say?" The pastor replied, "By all means." "Your people say," continued the evangelist, "that you are not giving them a spiritual leadership."

The pastor, in relating the incident, said, "When he told me that I was cut to the quick. But," said he, "I went home, examined my life and ministry and came to the conclusion that my people were right in their criticism." The next day was Sunday, the last day of the special meetings. It was toward the close of the last service. The evangelist appealed to the people to consecrate their lives to Christ and the church. Some responded. Then the pastor was asked to lead the congregation in prayer. He stepped forward and said: "Before trying to pray, I have a statement to make. I have been your pastor seven years and they have been delightful years of service. I have come to love you and I believe you love me." He then related the incident of the

preceding day, reviewed certain phases of his pastorate and said: "Your criticism of me is correct. I have not given you the spiritual leadership you should have had. I am truly sorry for the great lack in my ministry. But I have also asked God to forgive me and have pledged him that from this on my ministry shall be a spiritual ministry and that I will make Christ and his kingdom first. All of you who will follow me as I try to lead out in a truly spiritual ministry, come forward, give me your hand and join me in prayer." More than four hundred people eagerly pressed forward to grasp his hand and pledge him their prayers and support. His statement made a profound impression upon the ministers, and I learned from those of his own congregation that he is a completely transformed man, that he is preaching to larger congregations than ever before in his ministry, and that under his preaching people are yielding to Christ and uniting with the church.

The secret of his present success is to be found in his own statement, "At that moment self died and Christ became in a new way everything to me."

But there is just one more phase of this question which we must not fail to mention. I refer to the redemptive contact between God and man remaining unbroken. Not all men are endowed with the same gifts or talents. Some men spend their ministry in the blaze of public attention, while some spend their lives in a more humble way, and far removed from "the madding throng." Nevertheless, all men have the privilege of spiritual kinship with the Father, and "the riches in glory by Christ Jesus our Lord" are for all who will receive them. If we are not spiritually what we ought to be, an examination of our own lives may reveal the fact that the contact is broken, and in making such a discovery we shall also ascertain who is to blame.

This Pentecostal year is being widely recognized by the Christian Church. A new literature is being created, and in some quarters elaborate plans for Pentecostal celebrations are being thoughtfully prepared and will be carefully carried out. For all of this we may well be thank-

ful. It is no time, however, to look backward. Too long a look backward may be spiritually debilitating. These days should become historic, these days can become historic, and they will become historic in proportion as the followers of the Christ to-day meet the divine conditions, as did those Christians upon whom the Holy Spirit was poured out in the holy city two

thousand years ago. The same Jesus who ascended into the heavens has come back again, and he now is here with us in the person of his invisible representative, the Holy Spirit.

O, Methodism!—O, church of the living God!—"Receive ye the Holy Spirit."

A. W. LEONARD.

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THE ARENA

MORE ABOUT A BOOK

It is one of the outstanding merits of the *METHODIST REVIEW* that it permits an independent expression of opinion. Contributors to its Bookshelf may speak the whole truth, as they see it, about the books they discuss. Two years ago when I reviewed *The Science of Religion*, by Prof. Lewis Guy Rohrbaugh of Dickinson College, I stated frankly my estimate of its merits and limitations. In the January-February issue of this year, Professor Rohrbaugh stated with equal frankness his opinion of my *Conflicts in Religious Thought*.

Professor Rohrbaugh does the book the credit of saying that Christians in general will like the author's philosophy. But he thinks the careful reader will disapprove of the methods used in reaching conclusions. The greater part of the review consists in pointing out what he regards as evidences of confused thinking and lack of independence on the part of the author.

An occasional adverse review is good for an author's soul. In the present instance, the author feels that the use of the book in four theological seminaries and various colleges, and its endorsement by such men as Professors Brightman, Hocking, Macintosh, Luccock, Lewis, Niebuhr, Evans and Wright, are sufficient evidence that with all its faults it has some merits.

The book was written to present in clear and simple language the answers which theistic idealism gives to the major problems of religion. And its author feels chastened, not by the tenor of the

review, but by the fact that apparently she has not written clearly enough to be understood by Professor Rohrbaugh. Some matters seem to need clearing up.

In commenting on the chapter on truth, Professor Rohrbaugh takes issue with my defense of the coherence criterion. He points out that a related system of ideas may be consistently false, and a wrong conclusion may be reached from a wrong starting-point. It is obvious that this is true. But this is irrelevant to the legitimacy of the coherence criterion, as defined in the book. One is inclined to wonder whether Professor Rohrbaugh in his reading missed page 64, which warns specifically against confusing coherence in an organic, systematic whole with mere consistency within a limited body of judgments. A false system of ideas—whether a clever lie or a false theory of creation—hangs together only when viewed in isolation from other systems. Error appears, detected by the coherence criterion, when this set of ideas fails to fit in with the other sets of ideas which constitute our total body of knowledge. Coherence implies the synthetic organization of all aspects of experience.

Professor Rohrbaugh thinks I have "slipped into an inconsistency" in citing the practical effects of religious experience as an argument for God without accepting the pragmatic criterion. But again, it seems to me that he has overlooked certain important statements. May I quote a few passages which summarize my view of the adequacy of the pragmatic approach?

"Truth and value are not identical. . . . We are driven to the conclusion that practical consequences, and particularly consequences in the long run, are to be taken into account in any judgment of truth; but that consequences alone cannot determine truth" (p. 60).

"The argument from the religious experience of the individual, as of the race, must be considered in conjunction with the rest of life. . . . Applying the coherence test to pragmatic effects, we find that the belief that a real God can really come into human life is consistent with the moral welfare of the world" (pp. 135, 136).

"The consequences of the belief do not prove its truth beyond all question. But they indicate that the belief in God makes a difference, and makes the kind of difference that it ought to make in an orderly, purposeful, moral universe" (p. 138).

Pragmatism cannot carry us all the way toward truth; pragmatic effects give valuable data which must find their place in any coherent interpretation of the world. Both of these judgments appear to me to be true, and I do not yet see wherein they are incompatible.

Professor Rohrbaugh regards my treatment of the nature of the self as "misty on the edges." This may be so. He apparently thinks I ought to have distinguished more sharply among such terms as mind, self and personality. But it seems to me that this criticism overlooks the essential purpose of the chapter on "Personality, Human and Divine"; namely, to show the grounds for a conception of the self which defines personality in terms of unified conscious experience rather than as an indefinable soul or a physical organism with its conditioned reflexes. Existentially, the terms mind, self, personality, consciousness, *psyche*, spirit, and ego, appear to me to refer to the same thing; that is, the psychic side of our existence, in which we may reasonably suppose human personality to be akin to God's. That there are distinctions to be drawn in the use of these terms is not denied, but the drawing of such distinctions belongs in a textbook on psychology rather than in an elementary treatment of the philosophy of religion.

I agree with Professor Rohrbaugh that the chapter on substitutes for a personal God is inadequate. Pantheism and humanism are views which merit more extended treatment. But I cannot agree with him that to reject the idea of a superpersonal God as unintelligible is to be guilty of an *ex parte* statement. When Professor Rohrbaugh, or someone else, tells me what the "something higher than personality" is, in terms of which we may conceive a superpersonal God, then I shall look with more favor upon this conception.

He thinks also that my citation of Jesus as the supreme manifestation of personality, from whose nature something may be known of God, is typical of the theological, rather than philosophical, character of the book. I am in full agreement that the philosophy of religion must "see its conclusions root themselves in actual and, as far as possible, empirically established facts." It is precisely because of this necessity that it seems to me legitimate to take into account the greatest "empirically established fact" of history.

Professor Rohrbaugh criticizes the "leaning tendency" of the book, commenting upon the unfortunate (!) fact that in the chapter on prayer I acknowledge indebtedness to Professor Brightman's course in Religious Values. It strikes me as a bit curious that in this context I am charged also with leaning heavily on Professor Wright, while in the next column I am accused of having failed to use the contributions of various philosophers, including Professor Wright! The book lays no claim to originality, save in mode of presentation. As stated in its preface, its convictions are the common heritage of a line of thinkers stretching back to Plato, and it is true that I owe much to Professor Brightman. Whether this impairs the book's individuality, readers must judge.

That the book has plenty of limitations, no one knows better than its author. Professor Rohrbaugh has a right to hold an unfavorable opinion, and to express it. I am willing that it be criticized. But I do not like to see it misunderstood.

GEORGIA HARKNESS.

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BIBLICAL RESEARCH

OWING to what we hope is a temporary confinement of Dr. John R. Cheney in a hospital after an operation, we were unable to have in time for publication in this number his valuable second article on "Source-Basis of the Holy Spirit in Luke and Acts." It will doubtless appear in the July-August, 1930, issue of the METHODIST REVIEW. We are therefore offering two other Bible studies to our readers.

THE EDITOR.

THE RECOVERY OF PERSONALITY

Losses and Gains in the Crises of Christian History

PAUL

IN the year 62 A. D. a weather-beaten boat landed at Puteoli, a small port on the Bay of Naples. This ship discharged three passengers whose expectant faces might have indicated that they were tourists bound for Rome. They were bound for Rome, true enough, but not as tourists. They were traveling at the expense of the Roman government! They followed the Appian Way into the Eternal City, a distance of one hundred and thirty miles—all the way on foot. Some Christian friends met the party at the Market of Appius, forty miles from the city, and others joined them at The Three Taverns. Finally the three travelers passed the Forum and found themselves in Golden Rome.

The capital of the world was not all gold and marble. It had its prisons and jails. A few days later, if we had walked about in the northeastern part of the city, we should have found in the house of the praetorian guard under Nero one of the most striking individuals that ever lived. At times he could be seen through the door-way, pacing up and down, evidently dictating letters in a fitful, desultory manner, yet in an altogether masterful manner. He was plainly no ordinary mortal, and certainly one would not think that this man was a prisoner. He was one of the three who, a few days before,

had tramped in chains along the Appian Way—Paul.

Some day a good play will be written which will do justice to the dramatic events of this man's tempestuous life. The circumstances which precipitated his arrest and Roman imprisonment were dramatic enough, to be sure. Paul had been seen on the streets of Jerusalem with a Gentile from Ephesus. Some overly zealous Jews raised the cry: "This man has taken Gentiles into the temple and has blasphemed the holy place." That was enough. The crime of temple defilement meant punishment by death. The mob quickly gathered, seized Paul, and started to tear him to pieces. The crowd, their mad frenzy increasing, rushed him down the street, and he would have been mobbed to death had it not been for the sudden appearance of the Roman guard, Claudius Lysias. The captain and his soldiers drove down upon the riot and demanded an explanation. Some shouted one thing and others another; in fact, he could not understand their language anyway. Claudius tore Paul away from the rabble and determined to get him into the castle. The mob followed, crying "Away with him." Halfway up the castle stairs, Paul turned suddenly to the captain and addressed him in Greek: "May I have a word with you?" "What, do you speak Greek? Who are you?" "I am a Jew of Tarsus in Cilicia, a citizen of no mean city. Surely, I speak Greek. But may I be allowed to speak to these people?" Claudius, amazed, consented.

Paul turned and calmly faced the riotous throng. He lifted his hand and the yelling ceased. He began in Aramaic: "Brothers and fathers, hear my defense." A profound silence came over the crowd, and the campaigner, becoming orator for the occasion, proceeded to tell them in their own language his story. No man ever subdued a more antagonistic audience by the strength of personality. Alas; it was only a temporary fascination. When he came to the point in his story where he was called to be the preacher

to the Gentiles, his erstwhile passive audience became like so many mad bulls. "Away with such a scoundrel from the earth; he is not fit to live." They tore their clothes and threw dust into the air. It was time to move on again. Just as the infuriated Jews started to climb the stairs to get their hands on Paul, he was rushed into the castle by Claudius.

But the captain, not understanding Aramaic, knew no more about the situation now than before. So he ordered Paul to be scourged, thinking that the prisoner would confess to something. The centurion was about to bring the whip down upon Paul's bared back when the little campaigner again became diplomat. "Is it lawful for you to scourge a Roman citizen and one uncondemned?" The officer fell back, dumbfounded. He ran to Claudius. The captain, confronting Paul, inquired into his citizenship. "Are you a Roman subject?" "I am." "Release him."

Satisfied as to Paul's civic status, the captain, now between two fires, decided to have his prisoner appear before the Sanhedrin. Thus it went on and on—from Sanhedrin to Felix, from Felix to Festus, from Festus to Agrippa—a fine exhibition of modern legal casuistry and delay. Finally, Paul was shipped from the port of Caesarea on a boat bound for Rome. No one seemed to know just what wrong he had done, but Caesar could judge for himself.

Some day we shall judge this man by his personality, his religious experience, his spirit, and not by his first-century methods of adjusting the gospel to a Gentile world. Dr. Gaius Glenn Atkins, in his recent volume, *The Making of the Christian Mind*, suggests that "the story of the losses and recoveries of the mind of Christ would make a book in itself." It is our purpose to focus attention upon the epochs in Christian history in which the personality of Jesus was rediscovered in the character of a prophet, saint, or reformer, only to be subordinated and lost sight of later in theological explanations, sacramentalism, and ecclesiasticism. Every crisis in the history of civilization

is witness to a conflict between personality and the deadening hand of institutionalism. And in this conflict personality is always defeated! No personal ideal has ever existed in its pristine purity long after its birth. As soon as the reformer or saviour is dead, the next generation codifies or institutionalizes his work. The Deuteronomic Reform had as its purpose the propagation of the prophetic ideal, but it resulted in the death-knell of the prophet and the birth of the scribe, for the religion of Israel entered the book of Deuteronomy as prophetism and came out as legalism. The gospel of Jesus, a unique force in the world by reason of the Master's identification of his life with his ethical teaching, in the generation or two that followed was transformed into a Greek system of thought. As the centuries wore on, the creedal and ecclesiastical machines became so deadening to personality that in the sixteenth century another movement to restore the primitive simplicity of the apostolic faith was born, and the personalizing process again asserted itself. But it was no more permanent than the former attempts. What of to-day? Is not the present-day theological conflict to be identified with the same historic phenomena at work effecting another transition within Protestant Christianity? The *status quo* would choke the life out of Christianity; it insists on belief, the external, the authority of a book, and tradition. The heretical party, rapidly increasing, will re-personalize the Christian religion by establishing the authority of the individual conscience and reason and by re-emphasizing the religious criterion of character. Thus we see history as a successive conflict: prophetism *versus* legalism, ideals *versus* doctrine, personality *versus* institutionalization.

Paul is no exception to this process. Proof of the depersonalizing of the apostle is seen in the modern confused estimation of his contribution. Certain critics, for instance, cognizant of the doctrinal nature of orthodox Christianity, insist that Paul was really the perverter of the gospel, that he did more harm than good to the religion of Jesus, that we must forget Paul and get "back to Jesus."

Now it is true that the historic epochs of Christianity have returned for their formulations to Paul, but the point that the aforesaid critics miss is that these movements have, in each case, gone back to Paul the theologian. There is another Paul. The doctrinal system developed by the apostle is simply an integral part of the inevitable first-century Hellenization of the gospel, in which process, as Doctor Atkins observes, "the church substituted a mind about Christ for the mind of Christ." We must admit at the outset that Paul was the first great theologian of the Christian Church, that he accentuated the Christological belief already current in the post-resurrection community, and that in his technique he was an apologist. The very nature of his task, as a missionary to the Gentile world, necessitated a formal description of Christ. He had to *explain* Christ in the terms of his hearers. The construction of this explanation is Jewish and Hellenic.

Here is the importance of the differentiation between Paul the dogmatic theologian and Paul the living expression of Jesus' gospel. Which is the primary Paul? How shall we estimate a man's contribution: by his incidental method of work or by his religious experience, his personality? The man who said: "For to me to live is Christ" is more important by far than the man who argued Christ's pre-existence. Paul and Jesus were one in the realm of religious experience, however they may have diverged methodologically. To define Paul's significance by his theology is to continue the de-personalizing process of history; to remember him as the man who gave his life for his Master is to recover personality in Christianity.

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"SELAH"

READERS of the Psalms have asked many times concerning the meaning of the word "Selah" which is found following some of the verses.

Having been interested in learning its meaning myself, I have gleaned from several sources the following statements concerning the word and its possible meaning:

"Selah" is used 71 times in the Psalms and three times in the third chapter of Habakkuk. In 16 Psalms it is found once, in 15 twice, in 7 thrice, in 1 four times. It is usually placed at the end of the Psalm or of the verse, and only three times does it appear in the middle of a verse.

The translators of the Bible have left the word "Selah," which is a Hebrew word, as they found it. Commentators on the Bible have not agreed upon its meaning. The Targums and most of the Jewish commentators give to the word the meaning of eternally, for ever. Rabbi Kimchi regards it as a sign to raise the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to the word repeat. According to Luther and others, it means silence. Gesenius explains it to mean, "Let the instruments play and the singers stop." Woecher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah!' or 'Awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks an abridged expression used for Higgsion Selah—Higgsion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

Briggs states that the word "Selah" is not found at the beginning of a Psalm, for instrumental preludes were in all probability unknown, the instruments being always secondary to the voices. He says the word may mean "Lift up! Loud!" a

direction to the orchestra, or it may mean "Lift up your benediction," the reference being to a doxology sung after every Psalm and section of a Psalm which for any liturgical reason was separated from a section which followed.

Somewhere I either read or heard a definition given for the word "Selah" which, while it does not fit in very well

with the ones given, appeals to me very much. It can be substituted for the word giving special emphasis to what has been given before. It is "Stop and Think." Try putting this expression in the place of the word "Selah" in reading the Psalms and see how well it fits in.

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FOREIGN OUTLOOK

THOUGHTS ON THE BIRTHDAY OF ROME

THE twenty-first of April marks the return of the birthday of Rome. Rome was founded April 21, 753 B. C. This, of course, is a purely conventional date. Plutarch, Dionysius of Halicarnassus and Varro do not agree upon it, but at all events, if there is an error in the tradition, it cannot be out more than fifty years at most.

What thoughts should the foundation and the history of Rome arouse in the mind of a Christian?

The Albigenses, the Waldensians, the followers of Hus and Wiclif and almost all the movements that preceded the Reformation as well as the reformers themselves did not hesitate to identify Rome with Babylon and the harlot of the book of Revelation sitting upon the scarlet beast (chapter 17), and for this reason denounced the city with the bitterest invectives. This created such a feeling of enmity against Rome that the Protestants of the sixteenth century were ready to tremble with horror at hearing the very name.

At the present time this feeling has largely changed. Many Protestants think that the passage in the Revelation (chapter 17) applies only to Pagan Rome and not to the Rome of the papacy. They do not look upon Catholicism as an apostasy, but as a form of Christianity inferior to that of the Reformation.

In any case, even considering Catholicism—I do not mean all Catholicism, but that which is dogmatic, official and papal

—as a real and true apostasy, I believe that when we survey all the history of Rome, all that Rome has done for the development of thought, of civilization and even of Christianity, a true Christian, far from thinking of Rome with a hostile mind, ought to rejoice in the fact that this city was founded and has had such an extraordinary importance in the history of the world.

1. In the first place Rome presents an extraordinary, indeed perhaps the greatest, display of energy in the history of mankind. Now the gospel loves and praises energy. We have but to remember the parables in which we constantly find on the stage energetic types who are busy and in action, while to those who are not busy the reproof is addressed, "Why stand ye here all the day idle?" The story of Rome is a perpetual glorification of action. Although some of the perverse directions taken by this uneasy longing for action are deplorable, yet there is no doubt that Rome has known how to conceive great designs and has found in herself the power of carrying them out in the face of all manner of opposition. All Christians, and especially the descendants of the proud Protestant founders of modern states, cannot but admire the wonderful city which in the words of Apollodorus contains the spirit and the strength of a thousand cities. *Una urbs mille urbes continet.*

2. Rome too has been the mother of some of the most solid and virtuous human characters that have done honor to the world. The Fabii, the Camilli, the Cincinnati, the Brutuses, Cato the Elder,

who never lied even in jest; that Scipio in whose honor the Spaniards coined a medal to commemorate one of his noble actions; that Titus who refused to try his would-be assassins; that Nerva who presented his naked breast to the soldiers coming to assassinate another, saying: "Kill me"; that Trajan, who in presenting his sword to the Prefect of the Prætorian Guard, warned him: "It is *for* me if I do my duty, but *against* me, if I do not"; the Hadrian and the Antoninus Pius and the Marcus Aurelius who shed the glorious light of their virtues over that infamous imperial throne—how many marvelous virile characters Rome has brought forth! And women too, from Lucretia, who killed herself rather than submit to dishonor, and from Cornelia, the Mother of the Gracchi, down to some of those empresses who, in the era of the worst corruption, spread around, like flowers crushed in a sink, the odor of virtue. Can any Christian fail to admire such virtuous characters? Zwingli, the Swiss reformer, did not hesitate to place them among the saints in heaven.

3. Rome did not, like Greece, rank high in letters and philosophy, in science and in arts. But she possessed a far deeper sense of justice and made laws which are to this day the foundation of the legal systems of the civilized world. The Roman jurists were the first to arrive at a clear and organic conception of "Equity," and had the earliest vision of individual right (*ius*), which by logical development led them to proclaim with Florentinus that slavery is contrary to nature and with Ulpian that men are born free and equal. The Christian who rejoices in the saying that came from Jesus in Galilee: "Ye are all brothers," cannot but rejoice in that other utterance of Rome: "Ye are all men."

4. Rome was the first political power that understood the possibility of collecting different peoples and states into one great unity; yet leaving them their own customs, their own religion, and even to a certain limited extent their own autonomy. Rome not only understood the possibility of such a union, but was able actually to effect it. On this basis her

empire was organized. At the birth of Christ this empire was already in existence, in peace and prosperity. The temple of Janus was closed as a sign of universal peace. The last great battle had been that of Actium between Antony and Octavianus.

5. Rome prepared the most favorable conditions for the work of spreading the gospel. How much more difficult it would have been for the apostles and their fellow workers if the civilized world of the time had been devastated by wars or broken up into little states! Moreover, Rome had increased and facilitated the means of communication between different countries. In the first century down to the fall of the empire travel was easier than it ever was before or since until the modern era of railways. In the realm of thought also Rome prepared the most favorable conditions for the diffusion of Christianity by the popularizing of the Stoic philosophy, due to Cicero and others, and the expectation of a new era of justice and general happiness, due to the influence of Virgil. For these reasons it was well said that "Rome plowed the furrows in which the seed of the Christian message was sown."

6. As a matter of fact when the first preachers of the gospel appeared, Rome protected and preserved them from the Jewish persecution which had broken out against them, with the object of strangling Christianity in its cradle. The book of the Acts of the Apostles is most eloquent in this matter. A captain of the guard arrests Paul in Jerusalem, but only to save him from the fury of the mob. Captain Claudius Lysias withdraws him from the sentence of death that forty conspirators had pronounced upon him, sending him under a good escort to the governor, Felix, at Cæsarea. Felix and Festus, the two governors, are both reprehensible, but after all, their action also saves Paul from the violence of the multitude incited by the priests. Then the apostle makes his appeal to Cæsar and the imperial police itself transfers him to Rome by the conduct of a centurion who shows him the utmost respect. When the prisoner arrives in Rome he is allowed to live by himself

and to receive his brethren and friends and preach to them when and how he will. "Paul received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him" (Acts 28. 30-31). That is to say, without any prohibition on the part of the Roman authorities. This statement in the last verse of the book of Acts sounds like an act of homage rendered to Rome, to her spirit of religious tolerance in contrast to the ferocious intolerance of the Jews.

7. The Lord used Rome to punish Jerusalem, according to the prophecy of Jesus, for its sin in not recognizing the day of its visitation and in having crucified the Son of God. The Roman legions, commanded by Titus, one of the noblest characters among the emperors, executed the divine sentence. They brought to Rome the sacred vessels of the Temple, the rolls of the Law, the golden candlestick, etc., etc., the images of which are still to be seen on the arch of Titus.

8. In the sequel the Roman Empire let loose upon the Christians the famous ten persecutions. But here we must note: *first*, that the extent of these persecutions has been greatly exaggerated; *second*, that they were less religious than political in their scope; *third*, that in Rome itself, which was persecuting the Christians, Christianity recruited its most faithful adherents. "Your faith," wrote Paul to the Romans, "is spoken of throughout the whole world" (Romans 1. 8). It is true that in the beginning the Church of Rome was composed almost wholly of Greeks; but very soon there were to be found among its members names of Roman citizens, even of patricians and senators. Some of these also were martyrs. The Christians of Rome, organized with their elders and bishops, were also filled with the missionary spirit, as they showed by their attempts to convert the Gauls and Britons. Meanwhile the Christians of those days prayed for the continuance of the Roman Empire, for they feared that at its fall the mystery of iniquity would appear, that is, Antichrist (2 Thess. 2. 6-7).

9. Imperial Rome fell and then apostasy showed itself in Rome. The Bishop of Rome assumed the title of universal bishop, which had sounded like blasphemy in the ears of Gregory the Great, at the close of the sixth century. Then was formed that system of doctrines and practices of the hierarchy and the whole organization which the Protestants of the sixteenth century took to be neither more nor less than the apostasy and the Antichrist predicted by Saint Paul and Saint John. The Protestants of our day have to a great extent abandoned this view and look on Catholicism with a kindlier eye. But even supposing that papal Catholicism (which must not be confounded with popular and mystical Catholicism) were apostasy and Antichrist, it does not follow that this should be identified with Rome. The supreme authority of Catholicism has had its seat in Rome, but at the same time it is from Rome that all down the centuries some of the noblest protests against this authority have come. Among the ancient squares of Rome there is hardly one in which fires have not been lighted to burn the valiant vindicators of the pure gospel of Christ against the papal adulterations. As against the tradition of Saint Peter, monopolized by the papacy, in Rome itself there has always been affirmed the tradition of Saint Paul of a frankly Protestant character. To-day also with perfect liberty Protestant preaching is heard in Rome, "no man forbidding," as was Paul's preaching in the days of the empire. Protestant Waldensians, Protestant Methodists, Protestant Baptists preach the gospel freely in the same city where the Vatican is situated. Or rather, now, since the Lateran pact, the Vatican is no longer inside Rome, but in a state of its own, which is no longer either in Rome or in Italy. Rome ceased to be the city of the Pope in 1870. But the Pope was still in Rome. To-day Rome has taken another step in its liberation. The Pope is no longer in Rome; Rome no longer gives a lodging to the Pope, either as its king or as the head of the Roman Church. As a consequence no one has a right any longer to identify the city of Rome with the Papacy.

For all these reasons the Christian who meditates upon the birthday of Rome—April 21, 753 a. c.—may rejoice in the fact that Rome has been founded and has

passed through the twenty-seven centuries of its marvelous history.

PROFESSOR ALFREDO TAGLIALATELA,
Rome, Italy.

OUR BOOKSHELF

The Significance of Personality. By RICHARD M. VAUGHAN. Pp. viii+302. New York: Macmillan. \$2.50.

Philosophy of Value: An Essay in Constructive Criticism. By LEO RICHARD WARD, C.S.C. Pp. x+263. New York: Macmillan. \$2.25.

In *The Significance of Personality*, Professor Vaughan has succeeded admirably in making personality appear significant. The book is a valuable contribution to the literature of personalism, and should be welcomed not only by philosophers and theologians, but by all who want to have, as the publisher's announcement puts it, "a world view in which religion can live and breathe."

The author is Professor of Christian Theology at the Newton Theological Institution. Though a near neighbor, geographically and intellectually, to the Boston University personalists, he speaks for personalism from a Baptist stronghold. The book is attractively written and presents a simple yet scholarly treatment of the roots, relations and implications of personalistic philosophy. It reveals a wide knowledge of both philosophical and general literature, and many apt illustrations and touches of humor enliven its pages. It keeps close to life, and brings the author's philosophy to bear upon the concrete problems of religion and life. One finds here a note of religious conviction without religious dogmatism. While the book defends a definite point of view, it is fair to opposing views. In it one sees the mind not simply of the theologian, but of the philosopher and Christian scholar.

As the reader looks at the index and discovers themes which belong in the fields not only of metaphysics and religion, but of psychology, physics, history, ethics and

sociology, he is inclined to wonder whether these can all be treated with proper unity in one volume. But the purpose of the book is "not to discuss individual problems exhaustively, but to present a comprehensive and self-consistent world view, whose constructive idea is personality." By using personality as the key to such a synthetic world view, Professor Vaughan has succeeded in welding together a surprisingly large body of facts. In a survey which is compact without appearing crowded, the author examines the meaning of personality and shows its relation to each of the major areas of life. The chief value of the book lies not in its originality, for there is little here that has not been said before, but in the clarity of its style and the success with which it brings many threads together into a unity.

Professor Vaughan begins with a chapter on the strife of opinions. After pointing out the increasing need of a world view in an age of scientific achievement, religious uncertainty, and moral unrest, he states concisely the meaning and merits of agnosticism, materialism, pantheism, humanism and personalism. Limitations in the first four drive us to the last, which is defined as "the world view which finds in personality or man's selfhood a key to the nature of the ultimate reality which religion calls God, and to the significance of the cosmic process and of human history as the scenes in which personal values are realized." Personalism is a pluralistic idealism which acknowledges man's dependence on God, but also his relative independence with a measure of freedom. It does not (as its critics sometimes claim) reduce the world of physical nature to a series of ideas in human minds. "It declares that things also have a certain objective reality, distinct from persons;

they are not simply idea, they are externalized idea, a deed of God." Yet for personalism the reality of the material order is subordinate and instrumental; metaphysical reality resides only in God and human persons.

The author passes then to an historical and critical survey of the principal theories of the self. Animism, associationism, behaviorism and self-psychology are examined, and only the last found satisfactory. This view defines personality functionally as "the vital unity of our conscious experiences." Personality combines unity with multiplicity, permanence with change. It transcends time, spanning lapses in consciousness, conserving the past and reaching toward the future. Human personality is capable of intellectual and spiritual activities which set it apart from animal consciousness and point to man as the end and aim of the cosmic process.

Under the title of "The Humanity of God," the author considers the meaning of personality as applied to God, and indicates the grounds for belief in a divine personality. Difficulties in the idea of a personal God are confronted but not found insuperable, while the alternative views of a subpersonal or superpersonal God are shown to be less satisfactory. A chapter on "The Spirituality of Nature" uncovers further evidences for God, relates the findings of modern physics to personalistic philosophy, and deals with the problem of evil. Another on "The Loom of History" traces human development in terms of an increasing appreciation of personality. There is profitable reading here for any who think that "the twilight of Christianity" is upon us.

A chapter on the personality of Jesus brings both philosophy and theology to bear upon the most crucial problem of the Christian faith. Since "personality is common denominator for God and man," this gives grounds for an understanding of Jesus' divinity. A discussion of salvation deals with man's need of redemption, outlines the various theories of the atonement, and interprets the cross in terms of divine self-giving.

Turning to the field of ethics, the au-

thor discusses the place of personality in the moral life. A chapter on "The Soul and Society" (one doubts whether it is judiciously named) treats of its significance in the primary social groups; family, state, economic order, school and church. This consideration of values in our temporal social order leads on to the problem of the permanence of spiritual values in an immortal society.

The book closes with a study of the grounds of religious certainty. Authority is not wholly rejected, but the final source of authority is found to rest in personality. Cognitive insight, moral sympathy, and volitional activity equip man for spiritual discovery. In Christianity we find full moral certainty because it brings illumination, solace and power.

Critics may find the book too theological. Professor Vaughan is not only a theist, but a theologian, and both facts will condemn the book in the eyes of some philosophers. The charge so often raised against personalism, that it gets its convictions from Christian doctrine and supports them by its philosophy, will doubtless be urged against it. In the reviewer's judgment, the book leans further in the direction of theology than do the writings of most personalists, and possibly too far. Yet the theologian remains throughout a philosopher. Religious experience is cited as evidence, not as authority. When one starts from the data of experience, as Professor Vaughan and other personalists attempt to do, and these data when viewed synthetically lead to conclusions about divine and human personality which are akin to those of the Christian faith, only an excessive theophobia will find it necessary to stigmatize the process as illegitimate.

In *Philosophy of Value*, we have a book by a philosopher-theologian of a different household of faith. Leo Richard Ward, C.S.C. (*Congregatio Sacras Crucis*), is a professor in the University of Notre Dame. His book is not likely to find a place on the *index expurgatorius*, for it bears the *nihil obstat* of the official censor and the *imprimatur* of Patrick Cardinal Hayes, Archbishop of New York. Citations from Thomas Aquinas appear, not

quite on every page, but often enough to make it very evident that the author is a loyal Thomist.

Yet those who are inclined to regard Catholic thought as building its structure almost wholly on a dogmatic thirteenth-century foundation will be amazed at the familiarity with modern Protestant scholarship which the volume shows. The first half of the book is a critical study of the present status of the philosophy of value. Practically every important present-day thinker who has written on the subject of values is quoted, and quoted with a precision which indicates that the author has combed thoroughly the literature, Protestant as well as non-sectarian and Catholic, which has any bearing on his problem.

Naturally the author does not agree with all the writers whom he quotes. In a chapter which he calls a "fanfare of definitions," and again in a more intensive study of current doctrines, he musters statements of the meaning of value from a wide variety of sources and punctures most of them. Criticisms are given with no soft-pedaling, yet always amiably and without religious prejudice.

Professor Ward's criticism is by no means wholly adverse. Personalists will be interested to know that while he does not refer to personalism by name, he seems to look with more favor upon its concept of value than upon most of the views he discusses. Professor Brightman is quoted ten times, in nine of these with agreement, and the views of Professors Flewelling, Knudson and Wilson are cited with approval. The upshot of the author's examination of the status of thought on value in Part I is the conclusion that it is a vague term, improperly defined and improperly related to the idea of God. However, the author concludes, "Some thinkers look in a convincing way from value to God, and we are thus very far from throwing their view out wholesale." In a footnote he says that among this number are to be found Brightman, Flewelling, A. C. Knudson, Leighton, J. Lindsay, Pringle-Pattison, L. A. Reid and W. K. Wright. Such a list, including as it does both exponents and critics of personalism, is indicative of an increasing

rapprochement between liberal Protestant theism and neo-scholasticism.

In the second half of the book, the author presents his own view of value. This arises from the attempt to relate value to action. What does it mean to act? The author answers by defining value as "the capacity of an existent to be the end of action." One acts always for an object which has value for him. This places value, not in agent as subject-term or in the action, but in the object.

However, the author grants, value cannot be divorced from reference to the agent. Moonrise over the Atlantic has no value until a conscious being values it. But the error in a subjectivist theory lies in a slippery use of terms. Closer scrutiny shows that *the agent himself is the end of action*. This gives the key also to the relation of values to God, for God is the supreme end of action. The author's conclusion is:

"Value as an end of action comes, effectually, to: (1) the agent himself and his perfection, the end being 'not that which is consumed so that it be not, but that which is perfected so that it fully be' (Aquinas); and (2) the first agent, or God. Intrinsic value is in the very end, which is the agent, but instrumental value can be found in anything along the way."

The book as a whole is an interesting study in Roman Catholic psychology. While the author says that "the philosopher is tethered to experience" and "we begin *with things as they are* . . . so Saint Thomas says of method in philosophy," he also states flatly that philosophy must take the findings of experience and use them in support of its own position. "This is patently the dictum of Aquinas, and we do not know that it has ever been bettered." Two motifs run through the book; the one an attempt to view the problem of value empirically and without dependence on dogma, the other an ever-present recognition of the authority of Aquinas.

Protestants will find this tendency to quote Aquinas uncongenial. They will not agree with everything in the book, though there is much to be said for the author's central concept of the perfection of per-

sonality as the locus of value. But whether Protestants agree or not, they can read the book with profit. Its bibliography is a valuable compilation of sources and gives evidence of the range of reading which went into the making of the book. The volume is a useful compendium of material on a crucial problem, made by a scholar. Protestants who read it can scarcely fail to find their knowledge of the problem of value broadened and their respect for Catholic scholarship augmented.

GEORGIA HARKNESS.

Elmira College, Elmira, N. Y.

The Social Sources of Denominationalism.
By H. RICHARD NIEBUHR. New York:
Henry Holt and Company. \$2.50.

HAVE the supra-national ideas of Jesus and Paul failed? They have been circumscribed by the compromises of expediency and a final decision postponed. The church with all due sincerity accommodated its message to the respective times, in the hope that by becoming a half-way house it might ultimately get those ideas adopted. It was felt that the idealism of the New Testament was too stern and that it had to be watered down at least temporarily. The church stooped to conquer and succeeded, but it became involved in caste, class and racial conflicts and lost sight of Christ's teaching of brotherhood. Minority groups protested against the worldly policies and practices of the church and even suffered excommunication and persecution. But strange to say, when these groups achieved power they likewise adopted what they had denounced.

This is one phase of the history of the church with which we need to be acquainted. The movements toward church unity and union only scratch the surface of the situation, unless it is acknowledged that the rise of denominations was occasioned by social and economic influences as much as by creedal and theological considerations. Both these factors should be recognized in any frank attempts to solve our present discords.

For instance, the critical controversy which resulted in the victory of Athana-

sus over Arius need not deprecate the great importance of the Nicene Creed, when it is also acknowledged that the conflict was partly precipitated by the struggle between the Greek Nationalists, who were Athanasians, and the allies of the Latin speaking court, who were mainly Arians. The political and economic difference between East and West, which is a left-over from frontier times, must be noted, in order that we might understand the controversy between Fundamentalism and Modernism. It has been occasioned by sociological no less than by theological disagreements.

Tawney advanced the argument in his book, *Religion and the Rise of Capitalism*, that when the church became a great vested interest it scored a worldly triumph, but suffered a spiritual defeat. His illustrations are mainly confined to the sixteenth and seventeenth centuries in Europe and especially in England. The principle he expounds with such lucidity is, however, more generally applicable. It is that the church has found it inconvenient to make the ideals of Jesus operative and has therefore been satisfied with the questionable processes of compromise.

This same argument is advanced by Doctor Niebuhr with special reference to the United States. He gives a detailed and luminous survey of the social and economic forces which gave rise to several denominations. To be sure, they met the religious needs of people in various parts of the country. The Methodists and Baptists, for instance, who adapted themselves to changed conditions, showed greater facility in increasing their membership. When the religious enthusiasm of the early days declined the aggressive note of militant evangelism also disappeared. Church life became conventionalized, a class consciousness developed, religious thought and modes of worship reflected the cultural and social views of its membership. In making these changes, the church gained the world, but its soul was undernourished. "From its position of leadership in the task of integrating humanity it has fallen to the position of a follower in a social process guided by economic and political forces." (264.)

Plans for denominational mergers are merely the resorts of expediency in the face of a losing cause, unless social and economic factors with their racial, political and nationalistic implications are transformed by an ethical and spiritual Christianity, which reflects the eternal harmony of love as revealed in Jesus Christ. In our appeals for Pentecostal revival these facts must be considered. Otherwise it will prove to be a mere emotional stir spending itself in hectic exhortations. There should be a call to preachers and members of our churches to renounce the secular spirit of privilege and pride, and receive the spiritual virtues of humility and responsibility. How should we go about this? A tentative answer is given by Doctor Niebuhr. Even so, he comes nearer the truth than any other book on this crucial question bearing on the Christianizing of Christians and church members for the redemption of the world.

OSCAR L. JOSEPH.

Psychology and Religious Experience. By W. FEARON HALLIDAY. New York: Richard R. Smith, Inc. \$3.

THE human soul is the scene of inhibitions, fears, conflicts, failures. In all our churches there are men and women with these experiences because of inability to relate themselves to the sources of relief. This is partly due to misconceptions of privilege and misunderstandings of duty. It is not enough to say that a sure remedy is found in the gospel. It is certainly adequate, but it has often proved ineffective owing to failure to distinguish between symptoms and causes.

Professor Halliday is convinced that psychology offers a way out of the dilemma. It is not a substitute for religion, but an ally in helping to understand the distortions of character and the lapses of conduct. Such a knowledge should qualify the preacher especially to separate the real from the apparent, to distinguish genuine from imposed motives, latent insincerities from pathological states in order that he might get at the heart of what perplexes people. This is

by no means an easy task, but it must be performed. This responsibility finally devolves upon the pastor. If he is expert in his ministry to distressed souls he will also prove to be a timely preacher.

This book is occupied with the twofold task of analysis and reintegration. The chapters on "Love and Religion," "False and True Sympathy," "The Saint and the Sinner" discuss psychological principles, submit sick souls to a searching diagnosis, and propound ways by which obstacles might be removed and freedom obtained. It is interesting to note the emphasis laid upon faith which must assert itself in the face of oppositions. Another chapter states that "many religious homes are really destructive to the children of them." Anyone who is shocked by this verdict should continue to read the two chapters on "Religion and Tabu," and "Ultimate Sanction."

Few will disagree that "human life has become cheap, human personality a thing to be lightly exploited to serve any end of the moment." The temper of our age has "replaced moral dignity by pleasure, and what were often the sanctions of the eternal with the passing subjectivities of time." Many of our difficulties are furthermore caused by the obsessions of abnormal individualism, as might easily be illustrated by the rasping behavior of church people.

How then are we to succor the bruised, to mend the broken, to turn repression into sublimation by the spiritualization of instincts, impulses and practices? These are among the questions which confront the pastor. They are dealt with by Professor Halliday with an enthusiasm for a genuine religion, with a sympathy which enters into the experiences and circumstances of others, and with an assurance that deliverance from all ills is attainable through Christ. Do not let the title of this book mislead you into supposing that it is another academic treatise. It is one of the best books for the guidance of the pastor-preacher.

It is gratifying to note that this is the first volume issued by the new publishing house of Richard R. Smith, Inc., who have taken on the religious department of

Doubleday, Doran and Company. If this is the type of book they propose to sponsor their success is assured.

OSCAR L. JOSEPH.

The Influence of Christ in the Ancient World. By T. R. GLOVER. New Haven: Yale University Press. \$1.50.

PROFESSOR JAMES Y. SIMPSON, in his book *Nature: Cosmic, Human and Divine*, declared that Doctor Glover is one of three men who are doing much to make Christian truth intellectually acceptable to our generation. Indeed there are few who equal him in a mastery of the Greek and Latin classics as well as the best of modern literature, and in the use of these acquisitions. His book *Democracy in the Ancient World* helps us to understand our own day in the light of the ideals of early Greece and Rome. The present book is in some respects a sequel to it. He points out with characteristic allusiveness and suggestiveness that Christ brought a principle that worked for freedom in the first century which was suffering from loss of nerve and listlessness. As then so now, he is the last word for the world. He still brings men into a new region of experience, for his gospel is fresh and freshening. His mission is not to destroy but to develop. He dephlegmatized his followers by imparting to them a faith of the daylight, a religion of a personal and righteous God who is available for the individual man, for whom life without the possession of personality in God is intolerable.

The chapters on Society, Thought, Character, Life or Death, God, give an impressive picture of the ancient world into which Christ came as a Liberator, to hearten men and to stress responsibility with free initiative and a sense of the future as the distinctive feature of Christian character. The touch of Christ thus means not the negation of truth attained, but the breaking down of barriers for the fuller and richer development of all persons. How jejune and vacuous is the so-called gospel of humanism by the side of Christ's true gospel of redemption and reconciliation! It has fulfilled its pledges

in the past and has the promise of the long future. Read and re-read this book for its tonic qualities, the like of which is found in few volumes which clamor for our attention.

OSCAR L. JOSEPH.

The Virgin Birth of Christ. By J. GRESHAM MACHEN. Pp. 415. New York: Harper and Brothers. \$5.

The Lost Book of the Nativity of John. By HUGH J. SCHONFIELD. Pp. xlv+77. New York: Charles Scribner's Sons. \$1.75.

PROFESSOR MACHEN is certainly more valuable to present Christian education in his Greek scholarship and his successful study of religious history both in the Bible and other documents than in his doctrinal attitudes, which are a danger both to spiritual perception and to Christian unity. This big book must be given the highest place as to the historical demonstration of the reality of the virgin birth of Jesus, the Christ. It is a great enlargement of his previous lectures on this subject and also those able articles which appeared in *The Princeton Theological Review*. Four of the earliest and most interesting chapters of this work appeared in that magazine in 1912 and 1927. In the first eleven chapters he holds strongly that "the church came to believe in the virgin birth for the reason that the virgin birth was a fact." The last three chapters are a controversial criticism of the opposite opinion that "the church came to accept the fact through some sort of error."

In the *METHODIST REVIEW* of 1924 and 1925, its EDITOR discussed this problem in its Biblical Research Department under the title, "The Parthenogenetic Problem of Christianity," and he commends this volume by Doctor Machen as probably containing most richly the documentary proofs of this supernatural birth of our Lord.

His treatment of the Incarnation Canticles recorded in Luke's first two chapters makes a real historic basis for the Lucan Gospel. The Palestinian and Jewish element in those hymns strongly sup-

ports their reality in use by Zachariah and Mary before the coming of Christ. Had they been later in their temperament, it would create a doubt of their primary use. The absence of specifically Christian ideas and of reference to facts in the life of Jesus in these hymns strongly supports their Messianic existence before his birth. The author also ably argues "The Integrity of the Lucan Narration" and with similar force supports "The Inherent Credibility of the Narration" in Matthew. Equally energetic is his treatment of the rest of the New Testament in its relation to this theme.

Most of our criticism of this very valuable treatise must be to some sentences in the last chapter entitled, "Conclusions and Consequences." He is not correct in arguing that the Christian religion would have to be given up by the discovery of any historical inaccuracies in the Scriptures. It is certainly a great historic record, whose facts can largely be accepted by all intelligent historians, but its greatest strength is certainly in its spiritual value. Intellectual doubts do not destroy saving faith, but a present experience through the indwelling Spirit of Christ will genuinely guide us to all truth. An educated Satan who is aware of all true doctrine in its historic and philosophic worth is banished from God by his sinfulness, but the blindest human being whose intellectual acceptance of many such views may be difficult, if he turns his back on sin, is "going on to know the Lord." But do not let these objections to very few sentences in this great book prevent any of our students of this marvelous theme from buying and reading it.

Is there somewhere in the past literature of Christianity a lost *Book of the Nativity of John*? Mr. Schonfield has here collected some most interesting proofs of the existence of such an ancient record in the elements found in many writings, such as the *Stichometry* of Nicephorus, Berendts' *Slavonic Text*, the *Commentaries* of Ishodad of Merv and, above all, the Gospel of Luke. Out of these this author has been able to bring together a conjectural restoration of that lost Book. The latter half of this book debates "The Prob-

lem of the Nativity Stories" as found in other ancient nativity legends.

He therefore sees in those nativity legends of Messiah, not mere echoes of Israel's ancient heroes, but prophetic and apocalyptic conceptions of historicism. So his *Ultima Thule* is an emphasis upon the overshadowing of the birth of Christ "by the Spirit of God, that eternal Spirit which ever enlightens our darkness."

John the Baptist was not a Messiah, as some thought in those early days, but as Jesus said, "He was more than a prophet." An interesting Appendix to this work is the *Life of John the Baptist*, by Serapion, an Egyptian bishop of 390 A. D. It echoes that lost book in many particulars.

The Atonement in History and in Life. A Volume of Essays, edited by L. W. GRENSED. Pp. 340. New York: The Macmillan Company. (S. P. C. K.) \$3.50.

THE Cross of Christ is the supreme earthly symbol of that objective element in the nature of God, revealed by his love in the gift of his Son, which by our own sacrificial surrender, a subjective response, secures perfect reconciliation between God and man. This does not involve a penal experience in the crucifixion and better than the wrongly used word "substitution" is the term "satisfaction." The divine law of righteousness is satisfied not by a transferred punishment for sin, but by that divine grace which is the passion of his own heart of love.

Here is a volume which presents most successfully the historical and present vital views of this doctrine. Three essays deal with "Sacrifice in the Old Testament" and related topics; three discuss the doctrine of the New Testament in the Synoptics, the Pauline letters and the Johannine writings. Especially in Paul and John do we find the objective view of the Atonement, the vindication of God's righteousness on the Cross. It is rather unfortunate that no essay is presented as to the teaching of the Epistle to the Hebrews on this subject.

There follow able historic essays concerning the patristic writings, the theory

of Anselm, the theology of the Reformation, and post-Reformation views. Most valuable is the study of Saint Anselm, who saved our theology from that queer patristic view that Jesus paid a ransom to the devil in the sufferings of the Cross.

The richest messages of this book are the final noble essays discussing the later theories of The Atonement such as "The Atonement and the Problem of Evil," "The Atonement in Personal Experience," "The Atonement and Some Tendencies of Modern Theology," and "The Preaching of the Cross." These writers, following the trend of the historic essays, insist on the "Godward" side of the Atonement. They are not mere traditionalists, but in a more vital, modern way maintain the objective view of the Cross rather than the merely moral theory of Subjectivists.

For this most valuable theological textbook we are indebted to the Anglican Lord Bishop of Chelmsford, who regards this doctrine as "the center of gravity of the Christian religion." Among these distinguished writers of the Church of England are their rectors, professors, vicars, and canons. One of the most brilliant and most spiritual articles is "The Atonement and the Problem of Evil," by Archbishop D'Arcy. But best of all is the editor, the Reverend L. W. Grensted, Fellow and Chaplain of University College, Oxford, in his admirable Introduction and his devout essay on Personal Experience.

Although these writers do not perfectly agree in all details, on the whole they are moving together in their conception of the divine attitude toward sin and His offered salvation in the suffering of the Cross. We highly recommend this volume of essays, which forms a thorough treatise on propitiatory reconciliation.

The Christian God. By RICHARD ROBERTS. The Merrick Lectures for 1928. Pp. 151. New York: The Macmillan Company. \$1.50.

THE Merrick Lectureship is connected with the Ohio Wesleyan University, located at Delaware, Ohio. These lectures by Dr. Richard Roberts, of Toronto, were delivered during the month of December,

1928. Following as he did a long list of distinguished lecturers and leaders in matters of faith and Christian service, it was no small task to assume the Merrick Lectureship for 1928; but the reader of this book will not be disappointed. We believe this course of lectures on "The Christian God" not only sustains the high and lofty record of the past but opens for us new avenues of Christian thought about God. Since these lectures were not offered to the student body of Ohio Wesleyan alone, but to the public of Delaware, they naturally assume a semipopular style, and are not academic, as one might suppose. The layman as well as the professional student will find much in this volume to increase his faith in God and his confidence in Christ.

Much like the Southworth Lectures, which Doctor Roberts gave on "The New Man and the Divine Society" at Harvard some time ago, these Merrick Lectures are most stimulating and thought-provoking. Let a single paragraph direct us in the outreach of his thought and Christian apologetic: "Christianity started in an event. It rests not on doctrine but on memory. It begins not with a body of principles but with a body of facts. Its primary Scriptures—the Synoptic Gospels—are not an exposition, but a chronicle. . . . Doctrines, opinions, beliefs have no elements of permanency. Fashions in thought vary as do all other fashions. Growing knowledge and enlarging experience compel us from time to time to abandon or to modify ideas that once seemed as firm as the everlasting mountains. All living thought is always and of necessity in a state of flux. In a world like this, what 'was good enough for mother' is not necessarily good enough for me."

Very logically Doctor Roberts sets forth in the first lecture the basis of Christian belief. The two great characteristics of God which make a more complete knowledge of Him possible are *reality and response*. God is reality and God responds to his children. "What I was driving at was to show that there are grounds for believing it possible to acquire knowledge of the character of God." Or, again, "I

begin by asking you to consider the spectacle of a man on his knees. That is the empirical fact from which the study of religion should start."

Reading this book one is assured that here is a man who builds on the rock bottom of eternal verities. Ours is a living, loving God. That life was expressed in the person of Jesus Christ and that love in His redeeming activity. No minister interested in the vital things that pertain to the Christian God can very well afford to miss it.

LEWIS KEAST.

Ishpeming, Mich.

Prayer. By MARIO PUGLISI. Translated into English by BERNARD M. ALLEN. Pp. viii+296. New York: The Macmillan Company. \$2.50.

Few writers have ever succeeded in getting more completely at the heart and vitals of a subject than the author of this book. Professor Puglisi, recognized in Europe and in America as one of the outstanding teachers in the field of religious philosophy, has produced here a book that does justice to the keenest mind, the deepest scholarship, and the widest research possible on this subject.

In the course of the book, Professor Puglisi draws out the detailed history of prayer, finding that prayer is not a product of evolution, but one of the elements of human nature. He does not hesitate to differ from Sir John Frazer and his school, who look upon prayer as the outgrowth and refinement of magic. Instead, he is able to show how the two principles "alternate," and how there is no fixed law of relationship between them. He shows through carefully selected data how prayer degenerates into magic just as often as magic sublimates to prayer. He says: "Prayer does not owe its origin to incantation or to sacrificial formula, and in the various stages of its development it is not changed qualitatively into incantation" (105). "History," he continues, "presents us only with alternations from one to the other," that is, from the magical to the religious phases of prayer and vice-versa (88).

The book is at once an anthology of the best expressions of and on prayer, in all religions, and also an index to the best works on prayer, in all languages. The amount of work necessary in the preparation of such a book as this must have been stupendous. It has carried the author into studies in practically all languages, study of much material that has never been translated before, and out of them he has dug the meat, reproducing the vital extract of mental nourishment and spiritual enrichment for the delectation and building up of the minds and wills of really earnest students.

The book that is now being circulated in America is in truth a translation. Every book loses something through the process of being translated. This is no exception. We feel that certain words in the vocabulary of the translator have not been especially well chosen. This is mainly true of the sections that seem to parallel the works of Professor Otto, notably his "Das Heilige." Here the translator uses the word "irrational," which is apt to be misleading. It gives the casual reader the impression that prayer is something contrary to reason. Otto makes use of the word "non-rational," which means that though it may not in any way depend on reason, yet it is still consistent with reason. This is the meaning that Puglisi wishes to convey. We regret that the word used to bear this interpretation had not been a little more happily chosen.

Professor Puglisi's book treats the subject of prayer from four angles: (1) "The Philosophical Interpretation of Prayer," (2) "The Phenomenology of Prayer," (3) "The Meaning and Values of Prayer," and (4) the place of "Prayer in the Religious Life of To-day."

In the first section he touches on the present literature on the subject, giving the outstanding views and methods, pointing out the universal nature and the unity of prayer. With respect to the origin of prayer he believes that "religious institutions did not originate prayer; on the contrary, it is prayer which, springing up independently, originates them, and when these institutions have arisen, it sustains them." "When the soul first awoke to

prayer," he continues, "the first temple had not yet arisen" (43).

In the second section he discusses the "Methodology of Prayer." He says: "Man, who has a predisposition for the Divine, rises to the intuition of it by means of the stimulus given by the unfolding of the universe before his admiring and awe-struck gaze. But the external stimulus does not create the idea of the Divine; that is within man himself. . . . not derived from the senses, but innate." He regards the origin of prayer as an instinctive awakening of the soul. He goes on from here to discuss the various phases of prayer—magical, religious, personal and institutional—and concludes with a very thorough discussion of the various methods of prayer, as employed among various religious groups throughout the world.

In Section III he discusses the meaning and value of prayer. It is here that the various sources of prayer are brought to the surface and thoroughly analyzed. Prayer, Puglisi believes, may be classified as Eudæmonistic, Æsthetic, Noetic, and Ethical. These various types represent a growth within the consciousness. Evaluating them, he says: "Having . . . traced the various developments of prayer . . . we are enabled to obtain a deeper insight into the special functions which prayer fulfills in life. Its upward growth starts from an elemental feeling of insecurity . . . longing for liberation, for salvation, for redemption from evil. . . . Bounded at first by aspirations for material salvation, it passes . . . to an ethical redemption which is no longer individual, but universal" (216).

In the last section of the book he deals with "Prayer in the Religious Life of To-day." Here he says that "in prayer each one should try to expand his Ego, getting rid of his subjectivity in order to place himself within the great community of the church." It is in this expanding of the horizons of the individual outlook and interests, in the universalizing of his ideals and aspirations, that prayer can best serve man in this day of Internationalism. "History," says Puglisi, "is above all else the gradual development of the human consciousness as it passes from the exercise of

power and of liberty to the realm of those moral values from which life attains to its greatest fullness in the harmony of the universe. In such a vision of history prayer can to-day be seen scattering from its beneficent hand seeds that bear within them the promise of a nobler humanity" (256).

His book has been pronounced one of the outstanding books of this generation. It has not been overestimated in the least. It is a book of inestimable value to the student of religion, and it cannot be passed by unnoticed by anyone who is alive to the great social and religious needs of to-day; especially in the light of modern movements in theology, notably the social theology of the Barthian school.

JOSEPH M. BLESSING.

High Bridge, New Jersey.

While Peter Sleeps. By E. BOYD BARRETT.
Pp. 321. New York: Ives Washburn.
\$3.

THE author of *The Jesuit Enigma* lives up to his reputation in this "inside" account of present-day Roman Catholicism. In laying bare the foibles and the follies of the Catholic system he presents us with a twentieth century "Praise of Folly." In its lucidity, pointedness, and racy style the book reminds one of Erasmus. It is easy to read, extremely fascinating, replete with factual information dealing with extravagant, eccentric, morbid, and abnormal religious phenomena. A large section of Catholic belief and practice is here psychoanalyzed, behaviorized, tested, weighed, and—found wanting.

The author displays much pathological material to prove his main thesis that grievous abuses abound, and that very little is being done to eradicate them. Peter is indeed asleep! In a series of graphic pictures he "shows up" Roman Catholicism—in its proud isolation, its meticulous legalism, its sacrosanct law, its absolutist authoritarianism, its sacerdotalism, its mystical vagaries, its infallible dogmas, its hierarchical paternalism, its dramatization of life, and its opposition to modern scientific procedure. Some interesting facts are given regarding the spread

of liberalizing tendencies (such as Americanism and Modernism) and the hope is expressed that these might conceivably serve as entering wedges of reform in the direction of decentralization, democratization, and a real revival of religion.

The author seems to have the rehabilitation of Catholicism at heart; hence the need of pruning, devastating analysis, and ruthless exposure. Such a method, though necessary at times, sometimes falls short of its objective because of its negative character and its lack of comprehensiveness. Would not a strategic approach demand the presentation of a fuller picture, a more definite recognition of the other side, a side that is obviously present? As it stands the book resembles *Mother India* in tone. The casual reader gets the impression that Catholicism is filled with illusionists, neurotics, fadists, masochists, echolaliaes, and arithmomaniaes (consult author). Had the same atomistic analysis and third degree probing been applied to Methodism the resultant might have been a non-fiction Elmer Gantry, "scientifically" documented. In this connection it might be of interest to note that this book on religious thought and practice has received the unstinted praise of Harry Elmer Barnes and Upton Sinclair. Certain chapters, one is inclined to believe, would be highly pleasing to Bernarr Macfadden, Freud, Watson, Bertrand Russell and the K.K.K.

Perhaps we need exaggerations to enable us to see the truth. Perhaps we are not ready to stand upon Lacordaire's platform, "I care not to convince my opponents of error, I aspire to be united with them in a higher truth." Perhaps William James is right in his contention that we can never have anything without having too much of it. However that may be, the author does not seem to realize that the church must always be sufficiently conservative to keep it from accepting instantly every fad or new scientific theory just as soon as it appears. He belabors the church, for instance, because it does not adopt forthwith the whole mechanism of psychoanalysis. A few minor inaccuracies occur (such as the alleged canonization of Gregory VII), but these do

not seriously derogate from the factual accuracy of the treatment as a whole, at least so far as a Protestant may judge.

The book need not be recommended. It will be read, duplicating perchance the reception of Thomas Paine's *Age of Reason*, concerning which it has been said: the churches anathematized it, the clergy condemned it, the colleges criticized it, and—everybody read it.

A. W. NAGLER.

Garrett Biblical Institute.

New Views of Evolution. By GEORGE PER-
RIGO CONGER. Pp. 235. New York:
The Macmillan Company. \$2.50.

THIS volume belongs to the Philosophy for the Layman Series, and the author has lived up to the aim of the series in that he has made his subject clear to the ordinary reader. Then he has treated his subject in its all-inclusive sense. Evolution, because it happened that Darwin, who is responsible for us all appreciating the place evolution has in the life of man, was a biologist, means to most persons the evolution of living forms. Doctor Conger, who is a philosopher, naturally looks upon evolution as applying to all forms of being. So he treats it in physics, chemistry, astronomy, geology, biology, psychology, and sociology.

He is also careful to work out a definition of evolution so that his readers may know just what he is talking about. And this is an excellent introduction for the layman, for in the very beginning of the discussion the reader sees the difficulties involved in the subject. He immediately becomes accustomed to the genuine scholarly spirit, with its cautiousness, carefulness, and clearness. First we are told what evolution is not. "If we are to be strict and thorough from the very start, it ought to be said that, contrary to opinions frequently encountered, *evolution is neither a hypothesis, a theory, nor a law; to call it any of these is to confuse it with evolutionism.*" Making it clear that, strictly speaking, evolution is neither a hypothesis, a theory, nor a law, he tells us that "evolution is a name for a process or processes which are said to occur in the

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world." Just what these processes are, and whether they do occur, make up the problems of this book. And the author concludes, after he has considered all of these problems, "that there is no proof of evolution, either in biology or anywhere else." But this is not a very serious matter for evolution; "for all thinking this side of mediævalism the importance of proof as a logical principle or achievement has steadily declined." And he holds that the reasons for believing in evolutionism outweigh the reasons usually advanced against it.

Having divided nature into three regions—the physical, the vital, and the mental, or as matter, life, and mind—he follows the evidence in detail in the regions. Then the different philosophies of evolution are considered. This chapter very briefly states the evolutionary philosophy of ten outstanding thinkers, beginning with Herbert Spencer. The concluding chapter is the author's own estimate of evolution. The work is an excellent discussion of the entire field of evolution, impressing the reader with the impartial spirit of the author.

FRANK W. COLLIER.

American University.

Death and Renewal. By POUL BJERRE.
English translation by I. VON TELL.
Pp. 346. New York: The Macmillan
Company, 1930. \$3.

WHEN a famous physician writes a book in which he sets forth his philosophy of life, the book is fairly certain to attract attention. It must surely be this fact, rather than any inherent interest in the book itself, that explains the publishers' statement that the first Swedish edition of this work was sold out in one week. The author practices psychotherapeutics at Stockholm. One can well believe that he does so successfully. But one must also believe that it is his necessary preoccupation with the afflictions of neurasthenics and the like which accounts for the peculiarities of the book. Americans who rejoice in the vagueness of what passes muster as "New Thought," and who find more satisfaction in various Oriental cults

than in a clearly stated and uncompromising Christianity, will doubtless read this book with avidity. Most of us, however, will frankly wonder what it is all about. The title itself is challenging enough, and the general contention that meets us everywhere, that the fundamental law of being is rhythm, may claim some support in modern physics and psychology. But the paradoxical claim that God is neither alive nor dead, but is simply that total rhythmic movement whose nadir and apogee, so to speak, are respectively life and death, and that the human soul is to be similarly explained—a point where perpetual death and perpetual renewal co-exist—this claim will seem to many people not worth investigating.

In a way this will be a pity, because there is much in the book that is worth while. The author has sympathy, insight, imagination, and withal a vast sincerity. He saw the spectacle of a world war, and he has had long and daily contact with people for whom the very foundations of life have been shattered. A world war is evidence of a humanity which has not found the universal rhythmic law, and a disjointed individual has the same significance. Let men find this law, and live up to it, and they find the secret of peace and of that eternal life which is above the immediate life-and-death conflict which is everywhere apparent.

The doctrine of God is unsatisfactory, but much that is said about "disintegration" and "sacrifice" and "community" and "life-mass and death-mass" and "life's clair-obscure" could be expressed in different language and found to be not so far away from much that we meet in the New Testament. For that reason it is a fair question to ask why what might have been so plainly said has been made so obscure. On one point, however, there is no obscurity: this book leaves us in no doubt that man will seek peace in vain so long as he seeks it in the things of the flesh.

EDWIN LEWIS.

Drew University.

[The Editor agrees with this able criticism of that queer psychology. It is most lovely literature, whatever its scientific value.]

ANGELICAN-CATHOLIC ATTITUDE

(3 Books)

Christian Reunion in Ecumenical Light.

By FRANCIS J. HALL. Pp. xii+150.
New York: The Macmillan Company.
\$1.50.

The Case for Episcopacy. By KENNETH

D. MACKENZIE. Pp. x+146. New
York: The Macmillan Company. (S.
P. C. K.) \$1.50.

The Christian and Birth Control. By ED-

WARD LYTTELTON. Pp. 124. New
York: The Macmillan Company. (S.
P. C. K.) \$1.50.

METHODISM, having its historic birth in the Church of England, has always highly respected its principles of episcopacy and sacramental service. But unquestionably it was John Wesley who, by his emphasis on the spiritual life above all doctrines or institutions, started that evolution of Protestantism in the eighteenth century which is still leading to Church Unity and slowly sweeping away denominationalism.

This growing spirit of Faith and Order has grown much more rapidly in other than Anglican organizations because of the so-called Catholic principles in the Church of England of the three orders of priesthood and Apostolic Succession. Yet it is delightful to note the much slower but real upward movement in this matter in the Episcopalian realm. These books, to which we are unable to give full space for review, will be valuable to all our readers who have been following the Lausanne and Jerusalem movements.

Doctor Hall, one of the leading theologians in the American Protestant Episcopal Church, is evidently in spirit being strongly led toward unity, but is still making too large an emphasis on the Catholic ideals of sacramental doctrine and sacerdotalism. His tendency is to make them integral to the Christian system. Yet we heartily hope that the personal spirit of fellowship both in him and Bishop Manning, who writes the foreword to his book, will lead both to a coming spiritual vision that the true catholicity of the Holy Church is based not on any outward plan of church rule, but on the

absolute unity in faith of all who by the indwelling Spirit of God are one in Christ Jesus.

That second book has much of the same spirit but does make a stronger support of that unscriptural theory of the apostolic succession of the episcopacy. He seems to think that all of us who were not officially ordained might be admitted clerically into a present reunion because we would soon pass away and all the coming ministers would be laid on by the hands of the historic episcopate. We commend the book in its temperament but not in all its teaching.

The third book, though churchly in its spirit as to the sacramental essence of true marriage, will certainly be accepted by all of us who agree with the teachings of Jesus as to "the indissolubility of marriage and the heinousness and horror of all forms of adultery," and above all to the principle of self control in the production of birth rather than a medical mastery of lust. Its literary form is a debate between a social worker, a physician, and a minister.

SCIENCE AND RELIGION

The Universe Around Us. By SIR JAMES
JEANS. New York: The Macmillan
Company. \$4.50.

Nature: Cosmic, Human and Divine. By
JAMES Y. SIMPSON. New Haven: Yale
University Press. \$1.50.

Two Thousand Years of Science. By R. J.
HARVEY-GIBSON. New York: The Mac-
millan Company. \$4.

The Pageant of the Stars. By WILLIAM
J. LUYTEN. New York: Doubleday,
Doran & Company. \$2.50.

THE chastened attitude of modern science is a wholesome departure from the dogmatic conceit of a former day. The business of science is analysis and not synthesis. It deals with measurements and calculations, with parts and not with the whole. Even when all the departments of science are taken into consideration, it is not possible by relating astronomy, geology, physics, chemistry,

biology and their several subdivisions to each other to arrive at a comprehensive understanding of wholeness. Answers about the marvel and mystery of life must be sought elsewhere. These are found in religion and most explicitly in Christianity, which gives the superlative manifestation of Ultimate Reality in Jesus Christ. Science, however, gives a needed background which enables religion to relate itself to the entire realm of thought and knowledge.

Professor Simpson is persuaded that Christianity is best adapted for this purpose of correlation and interpretation. In his latest volume he shows "the essential continuity and broadly progressive character of the process" which reached its highest product in man, in whose reason and conscience is found the best evidence of the nature of Reality. Its climax is found in Jesus Christ who is the incarnation of the God immanent in the world process. This truth makes it clear that human life is a drama and not a drift. It is evidenced in man's conscience and moral sense, which are the developed aspects of that spiritual aspect of his nature, and which constitutes the real initiating and responsive man. The breadth and openness of mind which avoids needless controversy, give to this book a healthy tone, and make most acceptable its synoptic interpretation of the cosmic process, of human purpose and of the divine love.

From this introductory volume turn to the magnificent work by Sir James Jeans. His original thinking and gift of lucid exposition are seen to advantage in this graphic survey of the vast universe. How alluring are some of the chapter titles: *Exploring the Sky, Exploring the Atom, Carving Out the Universe, Beginnings and Endings*. As we follow this leader we are filled with awe and wonder akin to that of the psalmist, but more profound because of the more extensive knowledge given by astronomy. What an advance is chronicled since that memorable evening on January 7, 1610, when Galileo turned his crude telescope onto Jupiter! The discoveries of subsequent years baffle the average mind incapable of grasping

large numbers. It is worth noting that nowhere else in the entire universe, except on our earth, have conditions been suitable for the appearance and sustenance of life.

Many pessimistic prognostications are set at naught by the message of astronomy, which is one of hope for the human race and of responsibility for the individual. Although the stars move blindly through space there have been no collisions (85). Although the sun is losing weight at the rate of two hundred and fifty tons a minute and the earth is receding to a greater distance from this center of radiation, life may look to a tenancy of the earth of far longer duration than its total past of two thousand million years (325). Far from being headed for the rocks man is now living at the very beginning of time. "We have come into being in the fresh glory of the dawn, and a day of almost unthinkable length stretches before us with unimaginable opportunities for accomplishment" (331). We stand on the threshold of amazing discoveries, but if we are to escape collapse we must not let intellectual development outrun moral capacity. To this end the scientist and the religionist must come together for the creative tasks under the inspiration of that Infinite, Invisible Source of Energy which we call God and who is best known in Jesus Christ.

The laymen will do well to read Professor Luyten's volume, which might be described as "everyman's astronomy." It furnishes clear answers to many questions about the planetary systems, about storms and eruptions and other disturbances in nature, and helps us to appreciate the orderliness of the cosmic processes. Many fine photographs and figures add to the value of the text. The same is true of the volume by Sir Jeans.

What has science thus far accomplished? An answer is given by Dr. Harvey-Gibson in a very readable volume. He likens the history of science to the story of a winter bud on a tree, which lies wrapped up in its sheltering scales in the autumn, and remains dormant during the winter rest until the spring, when the bud begins to open, and finally in early summer the

shoot emerges with its wealth of foliage progressing toward maturity and bearing other buds which promise yet further developments. This figure is finely carried out in this history from Thales to Einstein. It deals with the progress of the sciences of astronomy, geology, physics, chemistry, biology and their related departments. There is an interrelationship of the sciences and their advances are interdependent (221). The most remarkable fact in this story is that man, who is the culmination of the evolutionary process, should be able to comprehend it. What is beyond him? Surely not a reversal to primitivism, but a steady march toward perfection in that grand climax when God shall be all in all.

OSCAR L. JOSEPH.

A Grammar of New Testament Greek.

By JAMES HOPE MOULTON, D.D., and WILBERT FRANCIS HOWARD, B.D. Vol. II, Part III. Word-Formation. New York: Charles Scribner's Sons. \$3.75.

The Vocabulary of the Greek Testament.

By JAMES HOPE MOULTON, D.D., and GEORGE MILLIGAN, D.D. Part VIII. New York: Richard R. Smith. \$3.

THE late Professor Moulton was fortunate in his collaborators. These two invaluable works have at last been completed with the rich learning and religious devotion which so remarkably distinguished him. The first volume of the Grammar, dealing with Prolegomena and setting forth the value of the papyri in elucidating the New Testament, appeared in 1906. After his tragic death in 1917 one of his students, Professor Howard, undertook to edit the second volume, on Accidence and Word-Formation. Part I, on General Introduction, Sounds and Writing, was published in 1919, Part II, on Accidence, in 1920, and now comes Part III, on Word-Formation. The lapse of the years is explained by the fact that pages 332-543 are the work of Professor Howard himself, dealing with Suffixes, an illuminating appendix on Semitisms in the New Testament and three indexes.

The mantle of the teacher has certainly fallen on the pupil, who modestly refers

to himself as "another Tertius." But he has certainly been more than an amanuensis verifying quotations, inserting references and correcting proof. The section on Suffixes shows ability to expound his theme in the manner of his teacher. The appendix on Semitisms takes full account of recent advances and modifications which do not, however, affect the conclusion that New Testament Greek is not a Jewish-Greek jargon, but the *lingua franca* of the first century, the *Koiné* of the Hellenistic world. But in the linguistic milieu of that time there was a tendency to fit the idioms of the *Koiné* to the Aramaic tradition. "The leaders in those formative years when the church was acquiring a Christian vocabulary and phraseology were men whose habits of thought were Jewish. It is thus not surprising that we find 'Semitisms of Vocabulary' in the Pauline letters and in Hebrews, where grammatical Semitisms are very rare and purely secondary" (480).

The real significance, however, is not in the language employed by the New Testament writers with varying degrees of literary grace and power, according to individual education and culture. "At one end of the scale, we have the rude Greek of Saint Mark's Gospel or the Apocalypse; at the other, the polished periods of the author of the Epistle to the Hebrews. But even in the case of the least literary writings of the New Testament we must beware of so emphasizing their popular character as to lose sight of the dignity and beauty imparted to them in virtue of the subject matter with which they deal and the spiritual genius of their authors." This is from Professor Milligan's General Introduction, which contains other important information on language, grammar and words. It is found in Part VIII of *The Vocabulary*, which defines and illustrates from the papyri such words as *ἐπιστολαί*, *φιλαθροσύνη*, *φιλέω*, *χαίρω*, *χάρις*, *ψυχή*. This work has appeared at rare intervals between 1914 and 1929. Until a future Lexicon to the Greek New Testament appears, this *Vocabulary* will be an indispensable aid in interpreting the Word of Life.

OSCAR L. JOSEPH.

Palestine: To-day and To-morrow. By JOHN HAYNES HOLMES. Pp. 271. New York: The Macmillan Company. \$2.50.

Dr. JOHN HAYNES HOLMES spent the month of February, 1929, in Palestine, under the auspices of the Nathan Straus Foundation, for the specific purpose of making a study of the present condition of the Zionist movement in Palestine. During the few weeks that he spent there, Doctor Holmes inspected practically every Zionist colony in the country under the most unfavorable circumstances, for it rained almost incessantly while he was there. In his tour he made a detailed study of the work and prospects of the various types of communities being developed there, and, as a result, has given us a clear and a fair estimate of the entire movement, remarkable for its sympathetic insight and its penetrating analysis of the trends that are developing there. Building their communities under unfavorable conditions, he finds that the problems of Zionism are tremendous, but that the faith of the Zionists is greater yet.

While the book was in the process of being written, the rioting of last August took place. Doctor Holmes temporarily stopped writing, thinking that his work had been so much love's labor lost. But when the storm had blown over and the atmosphere had cleared once more, he discovered that the problem of Zionism remained practically unaltered, and that the chapters he had already prepared needed no revision.

The book itself, aside from its value as a sourcebook in the study of this great movement, dealing as it does with the social, economic and political, as well as the religious phases of the problems that arise out of this migration to Palestine, presents a brilliant discussion, interesting, forceful, direct, and marked with unusual balance, making it a fine expression of open-mindedness and a sympathetic appreciation of the value of Zionism, not only for Palestine, but for Jews everywhere—and for Gentiles as well.

The book merits careful consideration by students of social movements, at home and abroad, for here, among these colonies,

there are being worked out examples of every type of social organization that the sociologists may be called upon to consider.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Great Awakening in Virginia, 1740-1790. By WESLEY M. GEWEHR. Pp. x+292. Durham, N. C.: Duke University Press.

In the thirty or forty years before the American Revolution and a few years after a series of evangelical revivals swept that colony in wave after wave. This was not only a definite contribution to the religious life of Virginia but also created a social revolution and the rise of political democracy. It was certainly a Great Awakening.

Men like George Whitefield started this revival. Such revivalists as Samuel Davies led in the creation of a "New Light" Presbyterianism and its consolidation in Eastern Virginia. A little later, and possibly greater, was the Baptist revival, full of this fire and fervor of Whitefield's work. Possibly greatest of all was the Methodist movement, whose prime influence came from Devereux Jarratt, an Anglican clergyman, by his own fresh awakening in the Established Church. Associated with him we see such itinerant preachers as William Watters, Robert Williams, and Joseph Pilmoor. Others, like Freeborn Garrettson and Francis Asbury, must be fully associated with these awakeners of the religious life of Virginia. Jarratt was not pleased at the later creation of the Methodist Episcopal Church, but never lost his love for this spiritual growth.

Very valuable are the last chapters on the Contributions to the Rise of Democracy, the Founding of Colleges, the Evangelicals and Slavery, and Religion and the Social Revolution.

Here is a contribution to church history which should be placed in all collected libraries on that theme. Especially every Methodist historical organization should read and use it. It ends with a twenty-page bibliography which will have high

worth to all students on this subject. This writer is more than a careful historian; he has fine literary gift, and, still more, the evangelistic spirit in his own soul.

China's Revolution from the Inside. By R. Y. LO. New York-Cincinnati-Chicago: The Methodist Book Concern.

THE situation in China is very obscure to an Occidental observer. The newspaper correspondents have very limited means of knowledge. The commercial agent and the missionary are likely to be able to give a segment only of the conditions, and that from their own point of view. Even statements given out by the Chinese themselves are apt to be *ex parte* views from the standpoint of the particular faction to which the writer belongs.

In Doctor Lo's *The Chinese Revolution from the Inside* we have the fairest and most searching study of the real state of affairs in China that the Western world has yet received.

Doctor Lo is eminently fitted for the task of interpreting China to us by his long residence in America on the one hand and by his thorough knowledge of China on the other. The book gives us an exhaustive view of the many factors that enter into the situation. The titles of the chapters suggest this: "The New Thought Movement," "The Student Movement," "The Anti-Religious Movement," "The Anti-Illiteracy," "The Anti-Opium," "The Nationalist," "The Labor," "The Peasant," "The Woman's," and "The Christian Movements." In each chapter he goes to the root of the matter, reveals full knowledge of the facts involved and does not hesitate to appraise blame or praise where they are due.

The book is an invaluable contribution to the study of the recent changes in China, that will be welcomed by every sympathetic student of that great country.

ROBERT BAGNELL.

Harrisburg, Pa.

[THE EDITOR of the METHODIST REVIEW heartily commends this remarkable treatise on the present democratic movement going on in China, that greatest race of Eastern Asia.]

Answers to Everyday Questions. By S. PARKES CADMAN. New York: The Abingdon Press. \$3.

THE apostle's counsel, "Prove all things; hold fast that which is good," is seriously treated by the modern age. Nothing is taken for granted. The old way of thinking which Plato described as "the unexamined life" is discounted, in favor of what might be called the open life which brings everything into the light of common day. He who would guide such independent and querulous inquirers into the paths of right thinking and true living must have an encyclopædic mind, a spirit of generous sympathies, an attitude of versatile comprehension and of courageous frankness, and above all the ability to express himself with lucidity and persuasiveness.

Doctor Cadman has given proof of all these qualifications. For several years he has been conducting a daily column, syndicated by many newspapers throughout the country. The problems submitted to him are perplexingly diversified and bear upon every conceivable situation which baffles the lives of men and women. His answers are given with sympathetic understanding of life's conflicts and confusions. Some of the questions might seem to be trivial, but they come out of the distress of tired and tried people. A remarkable ability is often shown in answering not the question, but the mood of the questioner, and in going behind good reasons to real reasons. Other questions reflect social incompatibilities, marital infelicities, personal misunderstandings, intellectual uncertainties, moral lapses, religious dissatisfactions. It must certainly be a severe strain upon Doctor Cadman's resources, unusually large as they are, to meet this daily ordeal. But he is doing it with extraordinary insight and knowledge. The favorable verdicts of multitudes in this and other lands who are greatly helped by his guidance, worthily justify this part of his pastoral ministry to those in all the churches as well as those outside.

This volume contains a careful selection from thousands of questions and answers. They have been thoroughly revised and arranged in nine chapters: on Personal

Problems; Domestic Relations; Religion and the Church; Philosophy, Theology and Science; Education and Literature; Biblical Difficulties; The Future Life; Americana; Miscellaneous Subjects. The range of topics is certainly as extensive and many-sided as life itself. The answers are distinguished by directness and frankness, impartiality and catholicity, courage and convincingness, humor and humaneness, and a skill amounting to genius in unraveling tangled knots and in showing the way out to those caught between the upper and nether millstones of tragic complications.

The spirit in which this work is done is found in an answer to an impertinent question. With a sense of humor which is the other side of sympathy, Doctor Cadman says, among other things: "I can contribute little enough to ease the burdens and promote the welfare of others. But so long as one can drive the plow of brotherhood, good will and sound sense an inch or two further up the furrow, so be it" (319). This modest statement hardly does justice to the genuine helpfulness of the volume. Geoffrey Parsons, editor of the *New York Herald Tribune*, who writes the Introduction, compares it to a "modern confessional at once secret and shared." It is all this and more. A glance at the full Index suggests that this volume is a veritable encyclopædia of knowledge, counsel and encouragement. It might well be called a modern *Ductor Dubitantium*, recalling the title of Jeremy Taylor's two volumes, but unlike them in its pointed, straightforward and practical facing of crucial issues. It will certainly be welcomed by pastors who are constantly called upon for counsel, and by the laity who will find in these pages what satisfactorily meets their pressing needs.

OSCAR L. JOSEPH.

Jeremiah the Prophet. By RAYMOND CALKINS. Pp. 382. New York: The Macmillan Company, 1930. Price, \$2.50.

THE subtitle of this book is "A Study in Personal Religion," and no study of Jeremiah ought to be anything different.

The high-water mark of personal religion in the Old Testament is reached by this prophet, and we can hardly have too many good books which set forth this fact in a clear and convincing way. At the same time there is no prophet whose writings present more perplexing problems to the student. The well-known fact that the Greek version (the Septuagint) of the text of Jeremiah is one-eighth shorter than the supposedly original Hebrew suggests what critical difficulties may be here. Then, because of the burning, by Jehoiakim's order, of the roll containing many of Jeremiah's utterances, and their later reproduction by the help of the scribe Baruch, we have the interesting question as to whether the "inspiration" that may be claimed for the original is also to be claimed for the reproduction. Another problem arises out of the serious dislocation of the chronological order of the writings and of the events described. It is simply impossible to read this book straight through and get from the reading a clear idea of the history recorded.

Facts such as these make it imperative that the book be studied under expert guidance, and Doctor Calkins here supplies it. The guidance, however, extends beyond the attempt merely to re-arrange the order. Jeremiah's work is singularly involved with contemporary history, and no man can hope to understand the prophet who does not know something of this history. Doctor Calkins provides as much of this knowledge as the ordinary student will need to have. The fall of Nineveh in 612 B. C., the death of Josiah at Megiddo in 608, the battle of Carchemish in 605, at which Nebuchadnezzar defeated Pharaoh Necho of Egypt, the first Judean captivity in 597, to be followed by the final captivity and the destruction of Jerusalem in 586—these are among the fateful events which form the setting of Jeremiah's ministry. Doctor Calkins treats them adequately with a fine sense of their dramatic significance, and with sympathetic insight into the soul of the prophet who, lover of his people as he was, was destined to be the prophet of their doom.

But we are not allowed to see only the doom and the tragedy. Against the dark

background we see the figure of "a godlike human soul." The author's method is well-chosen for this purpose. The earlier chapters deal with certain general questions; and then the outstanding incidents of Jeremiah's career and the various messages which they inspire are explained at length. The material of the text relevant to each discussion is carefully collocated, and special attention is given to the explanation of difficult words and phrases. The book is not so free from technicalities as the recent *Cardinal Ideas of Jeremiah* of Jefferson, nor is it so scholarly as the still more recent *Jeremiah* of A. C. Welch, but in its combination of exposition and commentary it will serve a most useful purpose. It leans rather heavily on A. S. Peake, G. A. Smith, and Skinner, but that only means that Doctor Calkins recognizes the best when he sees it. Thus he quotes Peake's moving words: "We watch him as he staggers and totters under the weight of the cross to which God had doomed him, a life-long agony for the sin and sorrow of his people, for God's pain and his own. . . . He became the prophet of personal religion because he had learnt the deepest meaning of religion in his own personal fellowship with God" (p. 333).

EDWIN LEWIS.

Drew University.

Truth and the Faith. By HARTLEY BURN ALEXANDER. Pp. 313. New York: Henry Holt and Company, 1929. Price, \$3.

THOSE who remember Professor Alexander's *Nature and Human Nature* (Open Court, 1923) will turn with interest to this new volume. The earlier work attracted attention as an able modern plea for a philosophical dualism of the Parsee or Manichæan type. It was, perhaps, a symptom of a common post-war condition, in which many men had given up their faith in an Omnipotent Righteous Will, and felt very strongly that evil was just as real, just as eternal, as good, and that there seemed to be more than an even chance that in the end evil would prevail.

The reader would hardly suspect that

the present volume was written from this point of view. Indeed, it is not until almost the last page that one reads words that suggest it, such words as these: "I do not believe that God is all-powerful or the Good all-prevailing. It has not been so in my life; it is not so in the world that I see. Over against him there is evil and monstrosity," etc. (p. 307). But the author's main interest is not in insisting on or even presenting this contrast, but rather in a study of Jesus Christ from the standpoint of his significance for the moral struggle in which man finds himself involved. As such, the book is worthy of the most careful and sympathetic study. It is literally a "Confession of Faith" written by one who has pondered long and earnestly the problem of our human life, and for much that he has to say we can afford to be deeply grateful. The book could hardly be called "orthodox," which, however, is nothing against it, since it glorifies Christ and exalts him as Lord of Life. It is not orthodox even philosophically, since it denies that mere rational analysis can yield us the whole truth of things. To see life in its wholeness, one needs the quality called "vision." It is only the pure in heart who shall see God. Religion, says Professor Alexander, is necessarily a peculiarly intimate and personal thing; a man must gain it for himself; and when he gains it he is sure of it, even although he can never say to another all that it means.

The author argues for a distinction between the Jesus of history and Christ the Divine Son. This is a distinction to which many will object, but they ought at least to read what this book has to say about it. The acceptance of the distinction at least clears up many difficulties. The section on the church is a fine combination of scholarship, imagination, and sympathetic interpretation. For example: "The real trinitarianism of Mediæval Christianity was that of the Father, the Son, and the Blessed Mother; the doctors might know another Trinity and cause it to be symbolled, but for unlettered folks, whose books were pictures, Joseph and Jesus and Mary were the haloed three who were likewise a one" (p. 157). The study

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of Protestantism in its various forms is especially to be commended. Professor Alexander knows our faults, but he is not blind to our virtues. It is a pleasure to find, in a book of this sort, such a discriminating estimate of "the Protestant Evangel" (see pp. 231-238), even although we may not altogether agree with what is said about its "failure." Still, is he wrong when he writes, "Christian truth cannot be a mass-phenomenon"? (P. 233.) There is an interesting page on the Methodist Hymnal, as containing "a whole leash of devotional moods." Some, it is admitted, may quite fail to catch the spirit of these hymns—"but that this spirit is deeply sincere in both its pathos and its elevation, that its fervencies are never mean and are often noble, and that the expression has brought healing to much human pain and relief from much plain blackness of heart, of this there can be no denial" (p. 237).

The book is written in a quite unusual style, but a style that is by no means uniform. Sometimes it is almost abrupt; again you will meet passages whose sonorousness and power will remind you of Carlyle; and yet again passages whose sheer loveliness bespeaks the possession by this philosopher of something of the poet's heart. A brave book, and worth any man's while to read.

EDWIN LEWIS.

Drew University.

In Search of God. By JOHN WALKER POWELL. Pp. 157. New York: The Macmillan Company. \$1.50.

The author of this book is a Minnesotan by birth, and a graduate of the university of that State. After a number of years as a successful minister of the Methodist Episcopal Church in the Northern Minnesota Conference he returned to the university at the invitation of the president, Dr. George E. Vincent, to become director of religious work.

In our search of God Doctor Powell leads us into the land of Hebrew literature. We follow that invisible company who through the wilderness and the waste places of the Holy Land found God to be

equal to their every need; and the very places that were apparently desolate and forsaken are made to flow with milk and honey.

Before making the great adventure the author asks: What and where is God? Can the soul of man claim any kinship with Him? Can it enter into any discoverable relations with Him? The tragedy of God's chosen people is that much which is most vital has been obscured because of theological speculation and controversy. Usually theories, speculations and theological views are not a good introduction to a great quest. Not Socratically and philosophically are the great discoveries made, but by way of experiment. There comes a moment when we must be willing to bet everything on Jesus Christ and say with Bunyan's Pilgrim: I will venture; I will go forward.

In justice to the author it should be said that the humane spirit which is so evident in all Hebrew literature has been carried forward in this new book, *In Search of God*. One cannot very well read of the aspirations, the joys, the sorrows of this ancient people without somehow seeing a little of the light of God. I am Alpha and Omega. God in the beginning, God in the end—God all the way through.

One closing quotation from the final chapter of this book entitled "Envoy," will sum up for us the power of the Hebrew race: "Out of one crisis after another the Hebrew race emerged; each time with a deeper insight into the ultimate law of human relations; each time also with a surer grasp of enduring values, with a firmer conviction that the roots of life lie deep in the world of the spirit, and its destinies are to be measured not in years but in eternities."

LEWIS KEAST.

Ishpeming, Mich.

The Lord of Life. A Fresh Approach to the Incarnation. By H. T. ANDREWS, VERNON BARTLET, A. T. CADOUX, D. MIAL EDWARDS and five Others. New York: The Macmillan Company. \$2.50.

THESE ESSAYS are specifically experiential rather than speculative. This means that the unique New Testament experience

must be reappropriated by us for a constructive conviction that Jesus was God Incarnate. The writers are aware that "history and psychology are more humanly understandable than metaphysics and dogmatic theology." This is an extreme way of describing the reaction against the abstract formulas of the orthodox Christologies. While not discounting them, it is claimed that the dynamic truth of the Incarnation must be expressed in terms of the thought and language of our day.

For instance, we do not think of "substance" in the same way as the ancient Greek Fathers. This term conveyed to them the idea of a "real being," that is, a personal God. Does our emphasis upon personality account for all the facts in our possession in anything like the same way that the philosophy of former times accounted for the facts in their possession? Any attempt to build a system upon the unsatisfactory conclusions of the past or upon the insufficient conclusions of the present is destined to failure. The best we can do is to make approaches to the truth of Christ which would help us to cherish the vital experience of him as living Redeemer and Lord. On the other hand, the experience must be given an intellectual formulation, for "doctrinal articulation reacts on the experience itself, and helps both to enrich it and to free it from spurious elements." Hence the value of this most satisfying volume.

The Apostolic Age made repeated attempts to find formulas for the best interpretation of Jesus and used current philosophical terms in doing so. There is unity rather than uniformity of thought in the New Testament confession that Jesus has the value of God. Doctor Andrews is quite right in saying that the supernatural alone explains the apostolic experience of Christ, crystallized in the phrase "Jesus is Lord." We cannot understand early or later Christianity by a reference merely to the historical facts of the life of Jesus or to the influence of current philosophical ideas. We need also to consider the notable factor of "the continuous and permanent religious experience of the Christians of the Apostolic Age" (89).

The successive attempts of the church through the centuries likewise show no uniformity, as Professor Bartlet points out in three essays on "Christ in Theology." These divers Christologies nevertheless constitute the reflective witness of the church to the underlying truth of a unique Incarnation of God in Christ, not as a theory but as an experience. The big thing done by the Protestant Reformation was to rediscover Christ "as the accessible center of his own gospel for the individual no less than for corporate experience" (169).

The brief discussion of modern Christologies in this section serves as an introduction to the section on "Christ To-day." The essay by Professor Miall Edwards illustrates how the categories of physical science, biology, psychology, sociology, ethics, modern philosophy are available for the construction of a Christology which makes vital connections with present-day intelligence. As another writer puts it, "Only the highest categories we can discover will serve our need and suffice us for the interpretation of Christ" (113). Mr. Farmer reminds us that both the coercive and pragmatic elements are necessary for the conviction of Christ's right to our worship. Man's need of a Deliverer is enforced by Mr. Darlaston in view of the arrested and perverted development, the regression and the collective illusions due to the entrenchment of sin and evil in life. The individual and collective experience of deliverance is to be tested by the Historic Jesus and the Christ of apostolic experience, who also is the Christ in present experience. On these three subjects there are suggestive essays by Cadoux, Andrews and Bryan. The witness to this Christ required of the church to-day is fourfold, as Malcolm Spencer shows in the concluding essay. It is the witness of personal living which points to Christ as the source. This is to be supplemented by the witness of preaching, of symbol and sacrament, and of church life and practice.

The total impression of this book is that a reduced Christianity, which magnifies the humanity of Christ and virtually ignores or explains away his divinity, is wholly

inadequate. The only Christ who is validly acceptable must be in harmony with the New Testament declaration which consistently announces the reality of an experience, mediated through the Lord of life, and adored by the church of every age.

OSCAR L. JOSEPH.

HOMILETICAL WORKS. (9 Books)

If I Had Only One Sermon to Preach on Immortality. Edited by WILLIAM L. STIDGER. New York: Harper and Brothers. \$2.50.

The Ever Open Door. By GEORGE H. MORRISON. New York: Richard R. Smith. \$2.00.

Life Indeed. By HAROLD E. BRIERLEY. New York: Charles Scribner's Sons. \$2.75.

Preaching Week by Week. By A. BOYD SCOTT. New York: Richard R. Smith. \$2.00.

Sermons of Power. Pentecost Series. Nashville: The Cokesbury Press. \$1.50.

Easter Meditations. By WARREN AKIN CANDLER. Nashville: The Cokesbury Press. \$1.00.

What Is Yours? By G. RAY JORDAN. New York: Fleming H. Revell Co. \$1.50.

His Glorious Body. By ROBERT NORWOOD. New York: Charles Scribner's Sons. \$2.00.

Sermons and Lectures. By EDWARD RUSSELL BERNARD. (Cambridge University Press.) New York: The Macmillan Company. \$2.40.

SERMONS cannot be fully reviewed in this REVIEW, owing to limitations of space. Yet they deserve some careful notice.

1. Those single sermons on *Immortality* present clergy and laity from Great Britain and North America who belong to Romanism, Protestantism and Judaism. In spite of differences in creed, there is a remarkable unanimity in what these writers, two men and one woman, say about immortality. The sermons are not

an affirmation, but a demonstration based on religious experience, magnifying the certitude, the consolation, the conquest of the immortal life which receives its final word of assurance from the living Christ. Each sermon is introduced by a biographical note.

2. The title, *The Ever Open Door*, aptly describes its contents. They originally appeared in the *British Weekly* and greatly encouraged and stimulated a multitude of readers. It is not surprising that Doctor Morrison drew large congregations during his extended ministry in Glasgow and that his church was a center of spiritual light. This volume, prepared by his widow, is a fitting tribute to his unique powers of exposition, illustration and appeal.

3. In *Life Indeed* the preacher makes good use of his wide reading and welcomes all the facts of modern knowledge from scientific research and biblical criticism, to commend the gospel of redemption to thinking people afflicted by doubt. These sermons are not popular in the accepted sense, but the fact that they were received with unstinted appreciation justifies their publication for a wider audience. They are packed with thought and their religious appeal is of a high order.

4. That book by Scott is not a volume of sermons, but a treatise on the subject of preaching—rather difficult to say anything after such books by Coffin, Hutton, James Black, Gossip and Reid. However, he maps out a different course and deals with pastoral preaching with special reference to the Christian calendar. This volume faces the subject with discriminating judgment and makes many suggestive remarks on the use of a lectionary running over three years.

5. *Sermons of Power*, edited by Dr. Wm. P. King, is a series of Pentecostal sermons, not only wide in the denominational range of preachers, but in the character of its contents, such as *The Meaning of Pentecost*, *The Birthday of the Church*, *The Fire from Heaven*, and six other noble topics, from such ministers as Bishop Mouzon, a Methodist, and Bishop Gailor, an Episcopalian, Dr. M. S. Rice, a Methodist, and Dr. James L. Vance, a Pres-

byterian. These messages bring to us a "power which transforms weakness into strength."

6. Bishop Candler's *Easter Meditations* contains thoughts concerning the great fact of Christ's resurrection, its inevitability, indispensability, and all the effects of this great fact on Christian experience, the establishment of the church and the triumph of the kingdom of heaven. It places proper emphasis on the Dispensation of the Holy Spirit. Fervent, edifying and full of comfort.

7. Young Jordan is one of the genuine young spiritual preachers of Southern Methodism. Neither a Fundamentalist nor Modernist in the false sense of those terms, he can religiously debate Ritualism or Righteousness, Creed or Christ, Sectarianism or Christianity, Law or Love, Is Hell a Reality? and nine other topics of intense present interest. As Bishop Mouzon says of these messages, "They are an honest and fearless presentation of the truth." Here is a preacher who gets even better crowds at night than in the morning.

8. Robert Norwood is one of the great pulpit prophets of to-day. Following his previous series, *The Steep Ascent*, this volume of final Lenten meditations, *His Glorious Body*, deals both eloquently and religiously with the Easter theme of immortality. It is an outcome of a deep personal experience of the preacher, who, like those disciples on the road to Emmaus, at last saw the Risen Lord. Like Paul he starts with the "First and Foremost" of the death of Jesus and in more than twenty short sermons reaches "Our Beloved Brother" as the climax of spiritual vision.

9. Canon Bernard, Chancellor of Salisbury and a Chaplain of his Majesty the English King, passed away a few years ago. These addresses are selected from his literary remains from more than fifty years of active and devoted ministry. A dozen sermons deal with such high themes as Christ Present, The Secret Things of God, Love of the Unseen Christ, The Purpose of God, and other similar subjects. His three able and impressive lectures are on The Litany, Hymns and Hymn Writers,

and The Atonement. Though an Anglican sacramental spirit may appear in these addresses, they are still worthy of commendation.

BOOKS IN BRIEF

Some Exponents of Mystical Religion. By RUFUS M. JONES. (Abingdon Press, \$1.50.) The increased interest in mysticism is due to the immense spiritual hunger of our day. It is necessary to distinguish the false and extravagant types from the rational and true. Doctor Jones has written extensively and illuminatingly on this subject. His latest book presents some of his convictions from a different angle. All the great revivals of religion have come through leaders with the creative experience of first-hand acquaintance with Spiritual Reality. Some of their emphases are not acceptable, but their total influence has been beneficial. Among these were Plotinus, an intellectual mystic; Eckhart, negative but sympathetic; the unknown author of *German Theology*, who was severely ascetic; Robert Browning, an affirmative mystic; Walt Whitman, a spokesman for brotherhood. The fine chapters on their contributions and on contemporary writers conclude with a timely discussion on Mystical life and thought in America with references to Lincoln, Eliot of Harvard, Samuel Morse and Alice Freeman Palmer as illustrations of practical mystics. Here then is found the driving power of high living. Right well does Doctor Jones urge his claims for Christian mysticism, concluding on the hopeful note that we are on the verge of a new epoch in the spiritual life.—O. L. J.

The Re-discovery of America. By WALDO FRANK. (Scribners, \$3.) The future of America depends upon those who are able to create an organic whole from our chaos. This is not to be done by discarding the old, but by sublimating it. America is at the cross-roads and the confusion is intensified because our censors and leaders are either standpatters or radical extremists, and the popularizers of

culture and art increase the appearance of knowledge without its essence. At present we are in the untamed jungle of power, but we are on the way to becoming a symphonic nation. The outlook is one of hope and not of despair. Such is the argument of this significant book. In spite of minor notes verging on the querulous and some curious contradictions and mannerisms, it surveys the situation with impartiality.

Adventurous America. By EDWIN MIMS. (Scribners, \$2.50.) This study of contemporary life and thought takes issue with the cynicism of the American intelligentsia, whose exaggerations betray a provincialism even worse than that which is vilified. It is a thoroughly competent discussion of Americanism in all its phases by one who has seen it at work in various parts of the country and who has read extensively on the subject. The chapters are on the new type of business man, the other side of Main Street, culture, art, science and religion. They look toward a synthesis of the new knowledge and the old faith in the spirit of adventure which characterized the pioneers and promoters of our civilization. The principle of adjustment which guided them in their undertakings is what we also need for further accomplishments. This book has a special appeal to thoughtful young people who are tempted to become sophisticated.

— O. L. J.

How to Understand the Gospels. By ANTHONY C. DEANE. (Harpers, \$1.50.) There is no better introduction than this volume which gives all the information necessary for a layman's knowledge of the four greatest books in all literature. It is simple, scholarly and sympathetic, using the best results of learning to stimulate the interest of the reader to go to the Gospels themselves for their unique portraiture of Jesus Christ. He who looks through them to the living Christ there revealed and who attunes his life with the ideals there presented will understand the Gospels more clearly than by a mere intellectual interest in matters of origin, authorship and the like. These latter are

also considered by Canon Deane, but the big thing is the satisfactory way in which the reader is led straight to Christ.

G. A. Studdert Kennedy. By HIS FRIENDS. (Richard R. Smith, \$2.) Studdert Kennedy may be described as a radiant rebel. He took no counsel with ease and burned himself out in the service of God and man in the spirit of a knightly crusader of Christ. He had an explosive style which attracted some and repelled others. This prophet of social righteousness had made the Cross the center of all his faith in God. His last book, *The Warrior, the Woman and the Christ*, contains the substance of his teaching found in his previous volumes. Since he was so completely the illustration and interpretation of his message, the biographical volume of impressions and testimonies by some who knew him intimately will be read with intense interest. We close this Memoir with thankfulness that the Divine Spirit is still speaking to the churches.—O. L. J.

Rogues of the Bible. By JAMES BLACK. (Harpers, \$2.50.) The rogue in the parlance of gardening is a flower out of place and out of color. It may be good in itself, but it has defects in comparison with other flowers. It is in this sense that the word is applied to such unwelcome individuals as Cain, Esau, Saul, Jezebel, Gehazi, the Elder Brother, Ananias, Demas. They have been condemned unreservedly and the verdict is justifiable. But Doctor Black holds the shield of generosity over them and attempts to point out some commendable features in their characters, not to extenuate their evil, but to help us cultivate a less prejudiced and more sympathetic attitude toward those who have fallen and who need to be encouraged to come into the light of better thought and behavior. If, as R. L. Stevenson said, saints are just the sinners who go on trying, then sinners are those who have given up trying and who need to be stimulated. These sermons reveal the insight and tenderness of Christ, the Saviour of all manner of people.—O. L. J.

History of the Hebrews. By FRANK K.

SANDERS. (Scribners, \$1.75.) This is a revised and enlarged edition of one of the best handbooks for the use of Bible students. It covers the entire period of the Old and New Testaments as well as the obscure but significant centuries between the Testaments. It is written in a lucid and succinct style and takes note of all the important events and persons which give biblical history its permanent value.

The Story of David Livingstone. By W. P. LIVINGSTONE. (Harpers, \$1.50.) A popularly written and well illustrated life of this masterly missionary who transformed the Dark Continent into the growing light of to-day. Those dry and thirsty lands and the realm of lakes and springs were journeyed toward the sunset and the sunrise by this Good Samaritan. His passing away was lonely, but he has become a mighty fellow to all workers for World Service.

Immortality. By S. D. McCONNELL. (Macmillans, \$1.50.) These are the "Old Man's Conclusions" of this distinguished preacher of the Protestant Episcopal Church, written in his eighty-fifth year. It is a very able effort to establish conditional immortality. Personality is made a bodily achievement by the spiritual growth of life. That immortal body would be immune to all chemical changes. His biblical basis is the fifteenth chapter of I Corinthians. You will be much thrilled by his scientific and religious argument as to immortality even if you cannot wholly agree with him.

The Challenge of the Prophets. By OSWALD RYAN. (The Warner Press, Anderson, Indiana.) A most interesting application of such prophecies of the ages as those by Jeremiah to the social, political, and international relations of to-day. This able lawyer won the praise of men like Theodore Roosevelt and Lloyd George. His introduction is written by Albert J. Beveridge. Those prophets of Israel were not merely mystical visionaries but far-seeing men of sound judgment; leaders of religious thought, they were masters of statecraft. These are short but glowing

chapters on this modern challenge of ancient prophecy.

Prohibition and Prosperity. By SAMUEL CROWTHER. (John Day, \$1.) Here is a most correct balance sheet of prohibition as to saving accounts, owned homes, motor cars, radios, washing machines, and a host of other present comforts in life. He shows it to be an unqualified economic success, which even in its imperfect enforcement has created a richer order of living in America. The mistaken wets had better win this information; the lying ones will not approve its established argument. Probably next to Professor Fisher's books, no more important contribution has been made to the financial side of this discussion.

A Story of the Man of the Ages. By W. M. GRANT JEFFREYS. (The Christopher Publishing House, \$2.50.) This is an "old old story of Jesus and his love," told in simple language. From Birth to Ascension there is portrayed the life of the Christ. Its Part II is really an interesting appendix on a multitude of Bible problems, not always accurate, but quite interesting. Among these are "One Thousand Questions and Answers with Bible Reference," and such subjects as "What the Bible Teaches," "Bible Mathematics," "The Name of God" (in seventy languages or dialects), etc.

The Social Work of the Churches. Edited by F. ERNEST JOHNSON. (Federal Council of Churches, \$1.00 in paper; \$1.25 in cloth.) This is a Handbook of Information on the present social trends affecting religion, the church adaptations to changing social conditions and the federated Church agencies. Most interesting is a large collection of Social Pronouncements made by Religious Bodies, including Methodism and a host of other denominations. Full lists are made of a multitude of social agencies, followed by nearly fifty pages of a bibliography on all ranges of these social themes. Surely America has no greater authority on all the present phases of the Social Gospel than Doctor Johnson, the editor of this treatise.

Life on Patmos and Voices of the Silent.

By WILLIAM LAWSON. (Christopher Publishing House, \$1.50.) We heartily commend these messages out of a genuine religious experience of a minister of the gospel. "Lost in God, in Godhead found," those words of Emerson do well describe the practical mysticism of this author. Two chapters deal with Pentecostal topics. Those Voices of the Silent portray the spiritual tendency of such writers as Whittier, Stephenson, Carlyle, Tennyson, and others. Out of a long and happy ministry come these messages of refreshment to both his hearing friends and others who will read them.

The Child's Religion. By PIERRE BOVET.

(Dutton, \$2.) This professor of education in the University of Geneva and director of the J. J. Rousseau Institute has given us a treatise on the psychology of children which is quite reasonable but not rationalistic. He writes with real reverence on the development of the religious sentiments in childhood, leading from the first religious crisis "toward God, the Spirit." Without perfect agreement with the pedagogical comments of this teacher, we still find many noble suggestions for the realm of education. Perhaps its finest chapter is a psychological study of "Spiritual Unity."

Essentials and Nonessentials of the

Christian Faith. By JOHN MACKINTOSH SHAW. (Scribners, \$2.) This professor of Christian theology in the Auburn Seminary has here furnished a worthwhile criticism on the false perspective of Christian truth made by a so-called Fundamentalism. He properly emphasizes Christian experience as the permanent and abiding conviction of truth from age to age. That old statement of Rupert Meldenius, quoted by Baxter in 1680, is shown to be the true way for peace and progress in the church. "In essentials unity, in non-essentials liberty, in both charity." Even those who may not agree with this author on all his own doctrinal positions will certainly find here the genuine basis of all truth. The Christ of history and still more, the Living Christ of experience,

is the one single foundation on which all is laid.

Magnificent Obsession. By LLOYD C.

DOUGLAS. (Willett, Clark, and Colby, \$2.50.) Here is Lynn Harold Hough's estimate of this novel: "Doctor Douglas has an assertive, provocative, scintillating mind. He looks at life quite directly. . . . All this appears in *Magnificent Obsession*. The tale has thought and action. There are swiftly moving scenes and effective conversations. . . . It is a virile and a notable book." Douglas and Hough were two of the greatest ministers in Montreal. This is indeed a novel of strong color and varied instincts.

BOOKS BRIEFER

Trophies from the Missionary Museum.

By CLEMENTINA BUTLER. (Revell, \$1.) A rich collection of curios from India, China, Africa, and elsewhere, with missionary interpretation.

Dum-Bell. By ANNA B. MONTEUIL.

(Christopher Publishing House, \$2.50.) An interesting story of adolescent psychology. Quite worth while.

The Princess of the Fallen Castle. By

LEON SHANT. (Christopher Publishing House, \$1.50.) An admirable translation of this French drama in four acts. A good melodrama.

These Gracious Years. By GEORGE W.

TRUETT. (Richard R. Smith, Inc.) These year-end addresses fit both the Merry Christmas and the Happy New Year.

Terrania; or, the Feminization of the

World. By COLUMBUS BRADFORD. (Christopher Publishing House, \$2.) A romantic prophecy of the world in 1950, when women will rule things. A fascinating burlesque.

Uncle By Gosh. By JENNIE R. PORTE-

LOW. (Christopher Publishing House, \$1.50.) The story of these country rubes is full of fun.

The Kind of a Man a Girl Should Marry. By RUTH M. BROWN. (Christopher Publishing House, \$1.25.) A biblical and pious argument on this theme.

The Bow in the Clouds. By EUDORA BELLE STOUT. (Christopher Publishing House, \$1.25.) Seven essays of both religious and literary value.

A READING COURSE

Love in the New Testament. By JAMES MOFFATT, D.D. New York: Richard R. Smith, Inc. \$3.

EXPOSITORY preaching must have the notes of directness and contemporaneousness. Its purpose is to interpret life according to the spiritual and moral ideals of the Bible in the expansive range of their development and fulfillment in Jesus Christ. This can be done with advantage by the preacher who, in addition to the indispensable experience of spiritual realities, has the poetic sense, the vivid imagination, the knowledge of languages, history and literature. Most important of all, he must also know his people by pastoral contacts so that what he brings to them by way of preaching meets their daily needs. Expository preaching with the pastoral background and atmosphere gives better proof than any other type of the authority of the pulpit to convey teaching, reproof, amendment, moral discipline, in order that Christians may become proficient for good work of every kind.

The conditions are more favorable today for such preaching. Our view of the Bible as the record of God's progressive self-disclosure, culminating in Jesus Christ, helps us to appreciate better the divine purpose of redemption. The discovery of papyri throws light upon the content of Bible words and phrases and establishes the uniqueness of the Christian revelation. This is further confirmed by the study of the ethnic religions and their sacred literatures. The larger knowledge of the peoples of the world and of their several ethical, political and social traditions clearly emphasizes the fact that the standards which obtain in the New Testament are better adapted to the needs of all mankind than those found else-

where. The preacher who is aware of these things will assuredly note grammatical and exegetical accuracies with a practical and not a pedantic interest. His desire is to seize the thought found in the holy oracles and apply it to modern conditions.

The way this might be done is admirably illustrated in Professor Moffatt's volume. He combines the spirit of devotion with the ability of exposition in unfolding the sublime theme of love in its threefold aspects of God's love to man, man's love to God, and man's love to his fellow man. This division is simple but comprehensive. The attention is directed mainly to the New Testament, which demonstrates that Christianity is pre-eminently the religion of love, and that the conception and practice of this virtue are inspired by what Jesus had been and done. "In a real sense the scope and essence of love are embodied in the entire revelation." Although the emphasis upon love varies in the different writings, the New Testament taken as a whole is a testimony to the Christocentric passion and power of the early church.

Love is the vital response to the Spirit of Christ, "as an inward power acting through the whole moral life of the society, overcoming dislike and prejudice and friction, checking any tendency to self-seeking, settling differences, allaying party-spirit, and combining members in a common service" (169). The energy and endurance of love shown by the early church have repeatedly appeared in subsequent periods. Doctor Moffatt, however, only refers to its later exhibitions in passing. His major concern is with the teaching of the New Testament. But his numerous quotations from pre-Christian, non-Christian and Christian writings

of every century, and his references to various schools and types of religious experience illustrate the later practice of the church by way of comparison and contrast. The work is so thoroughly well done that his book furnishes one of the best arguments for the glorious distinction of Christianity. Its revelation of the grace of God to save all men makes it the religion which completely satisfies the mind, illuminates the conscience, quickens the heart and stimulates the will.

No subject is more timely than this of Love. Think of it in connection with the church. "People sometimes seem to be never so irreligious as in a religious community, where antipathies stirred by differences of education or social position or temperamental idiosyncrasies rouse bad feeling; such misunderstandings and quarrels are liable to occur even as men and women are brought together for the highest of all ends" (169). Does this not explain in part the low spiritual temperature in so many churches? Why do the narrowminded as well as the broadminded insist on having their own way to the detriment of peace and harmony? Why should there be recriminations and retaliations, morbid sentimentalism and sensitiveness to insult and injury, hasty tempers and impulsive behaviors? Why is there so much insistence upon sectarianism of Christian thought and ecclesiastical polity to the hindrance of realizing the wholeness of Christianity? How could these unfortunate obstacles be overcome, which cause such distress to those who desire to see the church more spiritually competent for its chief task of mediating the revelation of Love divine to a loveless age? The answer is patent in the pages of the New Testament. If we have the courage of the Holy Spirit, animosities and animadversions can be removed as they have been repeatedly done, where the fullness of the Indwelling Spirit has produced fruitfulness in every manner of gracious well-doing.

Consider the present vogue of humanism which might be compared to a tree without the roots. "Hedonists and humanitarians had claimed in their respective fashions that 'love is God or god,'

as their modern representatives still, like the Pelagians in the ninth Article of the, English Church, 'do vainly talk,' avowing that this love is the one thing in the wide world which they are prepared to label as divine" (321). Their modern successors detach "God is love" from the context and regard it "either as the statement of a cosmic principle or as a complete definition of Christianity in itself." The New Testament is radically opposed to this view. It insists that the ground for believing in a God of love is based upon the redeeming action of Jesus Christ. It is an equally mistaken course "to isolate brotherly love and to concentrate upon that as the essence of Christianity, as though the ethical message could be detached from the religious basis with which it is originally connected in the New Testament" (5). T. S. Eliot is right in saying that humanism is ineffective without religion, and on the other hand that without humanism "religion tends to become either a sentimental tune or an emotional debauch; or in theology, a skeleton dance of fleshless dogmas; or in ecclesiasticism, a soulless political club." But the new integration of values which he and his fellow-essayists attempt in *Humanism and America* is woefully defective. Their fissiparous negativism, which wages guerrilla warfare on science and religion, is a futile attempt to stampede our age of spiritual bankruptcy and moral despair. Their very desire to be original is whimsical. It is absurd to discount the legacy of the past as though it was all tares and no wheat and to hew a new passage into what is at best a problematical or a phantom Utopia. The higher humanism of the New Testament places God at the center as the Redeemer and Reconciler. And by it we propose to be guided, since it offers unlimited possibilities of advance for all mankind.

The evils and dangers of nationalism need to be frankly considered in the perspective of the New Testament. The synthesis of Christian love overcame the racial antipathy of Jews and Gentiles, and the tragic reprisals were modified if not wholly removed. These latter have continued in one form or another down

to our own day of disillusion. Attempts at reorientation promise the ultimate removal of illiberal provincialisms among all nations. The mutual misunderstandings of the Occident and the Orient and of peoples within these regions are largely due to conventional distortions—the left-overs of previous prejudices. We must learn to think of others as moral personalities even when they are separated from us by national, social and other differences. They should never be treated “as objects of contempt or with aversion and indifference,” since they are “objects of God’s purpose no less than we ourselves are.” Some reasons why this is done are given in Bruno Lasker’s *Race Attitudes in Children*. The difficulties which stand in the way of world peace are searchingly analyzed by George M. Stratton in *Social Psychology of International Conduct*. Both these writers make much of re-education. This is surely imperative. But the values of such a process need to be transformed by the dynamic of Christian love. More than anything else it can sublimate the forces of racial rivalry, religious division and sectarian hostility. Indeed, all lasting grandeur subsists by the lambent flame of the higher love:

“ . . . love that breathes not without awe;
Love that adores, but on the knees of
prayer,
By heaven inspired; that frees from
chains the soul,
Lifted, in union with the purest, best,
Of earth-born passions, on the wings of
praise,
Bearing a tribute to the Almighty’s
Throne.”

What is love? Doctor Moffatt rightly observes that “No one who is acquainted with the history of the church will hesitate to affirm that ‘love’ has covered much loose thinking and also much loose living on the part of the devout who have sung or shouted ‘I love God’ and been idle or worse in their behavior.” Some of these inconsistencies are severely reprimanded in the New Testament, which gives the most balanced conception of love found in all literature. Doctor Moffatt’s Introduc-

tion contrasts it with the “cool estimate dropped by pre-Christian Greek philosophy,” and with the Hindu idea of bhakti, which is the nearest analogy to Christian love. Unlike Hindu pantheism, Old Testament theism provides for personal relations between God and his people. The New Testament, however, interprets the gracious initiative of God in more universal terms. It, moreover, avoids facile expressions of God’s love to man and of man’s love to God. It guards against the vapid sentimentalism of some Christian mystics and the distorted casuistries of Jesuits and others. It is rather dominated by the ethical emphasis of Jesus, who thought of God not as a *bon Dieu* of genial tolerances, but as one whose love has the elements of moral severity, justice and holiness.

Consider in this connection the absence in the New Testament of *eros* because of its sensuous and sensual connotation. The preference for *agape* is suggestive of the unique revelation of Christ. Doctor Moffatt holds that *agape* and *phileo* are synonyms. This is the view of many scholars, including Doctors Moulton and Milligan, who, however, add in *The Vocabulary of the Greek Testament*, Part VIII, that *agape* is probably reverential love, to be distinguished from *phileo*, which is the love of friendship. It is worth noting that the New Testament deals with the practice rather than the idea of love as a mere abstract theory. That is to say, the idea is understood by the practice of love among Christians. The early church accepted it as an affection rather than an emotion and so escaped the rhapsodical emotionalism characteristic of contemporary religious cults. This is worth remembering with reference to many modern cults which are neither intellectual nor ethical. On the other hand, the New Testament discloses a love which brings us “face to face with a religious reality which makes an incessant demand upon the mind and the will, and which, so far from being the uncommon accomplishment of the saintly temper, lies at the very heart of the common faith that first won the name of ‘Christian’” (62).

The teaching of Jesus on the relations

between God and man shows reserve not in the sense of removing God to a distance, but of magnifying the divine majesty, and toward whom the attitude of reverence is in order. It is hardly accurate to say that "God is for Jesus the Father of those who share his fellowship, not of all men generally" (70). What about the passages which tell of the Father in heaven, who makes his sun to rise on the evil and the good, and whose compassion is celebrated in the parable of the prodigal son? (Matt. 5. 45; Luke 6. 35; Luke 15. 20.) The Golden Rule is contrasted with the negative form found elsewhere. Why can it not be regarded as a detailed code for all and sundry? How did Jesus break with particularism? (102ff.) What type of nationalism was discouraged by him? (112.) Wherein was the popular religion of his day defective and how does it compare with much that passes for such in our day? (123.) What is the relation between worship and brotherly love? (129.) Answers to these questions given in Part A suggest how rich and versatile is the teaching of Jesus for present times.

The Pauline view of love was influenced by the apostles' experience of redemption. His interpretation of it was manysided, as might be expected of one who had an independent mind. This is illustrated by Doctor Moffatt's exposition of the three classical passages, Gal. 2. 20; 2 Cor. 5. 14; Rom. 5. 8. Sacrifice and salvation, as united in the work of Christ, are not so interrelated in the mystery religions. Herein is the distinction of Christianity, that it proclaims the historical Christ who suffered upon the cross for our redemption (136). The love for God and Christ is not inspired by awe, but by grateful devotion. Saint Paul made much of faith which worketh by love. He thus discounted a false emotionalism and thought of the Christian experience as one of "loyalty under the strain of life" (162). "The warm heart is not always the clean heart and it may not produce activity." The harvest of the Spirit in Gal. 5. 22 is described, not in terms of obedience to an external code, but as the vital response to the Spirit of the Lord as an inward power acting through the whole moral life. This

is seen most impressively in the "Hymn of Praise to Love," which is "the rhapsody of a realist who has come safely through contact with the disenchanting life of the churches" (182). Such love avoids the risks of moral unreality, flattery and emotionalism (195). It further safeguards the churches, then as now, against the perils of ascetic developments which endanger harmony and good feeling, mystical extravagances which are a menace to moralism, mere intellectualism which undermines unity and fellowship (204).

Part C, on The Primitive Church, shows that the line of thought on love in the Epistles of Peter, Jude, James, Hebrews and the Acts is in many respects similar to that of the apostle Paul and the cardinal principles of Jesus. In this respect the early Christians breathed freely in a world from which the fatalistic cloud of astrological religion had been banished as well as the mist of uncertainty raised by a swarm of competing deities (212).

The expression "God is love" comes into prominence in the Johannine writings. Here again it is not a pervasive love-principle in the universe, but a power proceeding from Jesus Christ (253). This freedom from mere abstract reflection made for the freedom of obedience incited by the growing experience of the love of God. In the Johannine theology to know God is to love him. Such knowledge is a personal relationship far superior to the random speculations and sinister vagaries of gnosticism. It was inevitable that such an opulent experience should be expressed in brotherly love. This love, moreover, is related to belief, unity and fear as against the specious errors of docetism and its "idealistic spiritual interpretations of Jesus (which) were out of relation to the real facts of his life and death" (291). In Saint Paul the Spirit is the inward source of brotherly love, but in Saint John the Spirit is the assuring power of conviction. This jubilant assurance in the power of the fellowship of love was more penetrating and practical than the glowing hopes of the ardent votaries of Isis and Serapis. This fellowship of the Christians was not an ethical society, a humanitarian league or an association to advance

the cult of exotic well-meaning ideals about brotherliness and good will. It was a community of believers who accepted the manifestation of God in Christ and whose confidence braced them to practice love for all mankind. They thereby overcame the world of infidelity, enmity and disunity and made their calling and election sure. This is the standing mission of the church, and it must be carried out as was done by the early church, in the power of the divine Spirit of eternal love.

Side Reading

Humane Religion. By FRANK KINGDON. (Abingdon Press, \$2.50.) The impulse which expressed itself in the enthusiasm of humanity and the passion of brotherhood came from Jesus Christ. He is the watershed of all revelation, the Living Flame of the noblest and purest practices. We cannot forget the kindling spark of the prophets and saints of the Old Testament. After a historical survey of this latter influence and a full discussion of truth as it is in Jesus, Doctor Kingdon reviews the course of the Christian centuries with special reference to the epochal revivals which invariably reawakened the social passion of Christianity. He then turns to philosophy not as an intellectual discipline, but as an attempt to rationalize life. Attention is particularly given to those philosophies which were controlled by humane considerations. After acknowledging the influence of Plato on Christian thought, he deals with scholasticism, rationalism, romanticism and humanism, from Augustine and Thomas Aquinas to Kant and Dewey and the thinkers of this long period. Their conclusions are tested by the humanistic ethics of Jesus. This prepares the way for a searching examination of the modern situation in accordance with the social ideal of Christianity, which challenges much conventional thought and practice

on the family, patriotism, peace, education, industry and leisure.

Doctor Kingdon covers a great deal of ground with a wealth of historical, philosophical and ethical understanding. He makes it clear that the humane purpose of Jesus must exercise a controlling influence in order that the life of our day may be made more endurable for every man and woman in a society which means the kingdom of God.

Love the Law of Life. By TOROMIRO KAGAWA. (John C. Winston Company, \$2.) Among modern Oriental leaders precedence must be given to Kagawa over Tagore, Gandhi or Sundar Singh. This Japanese Christian, only forty-two years of age, has already accomplished an extraordinary amount of work. He is an evangelist, educationist, economist, reformer, labor leader, editor and author of over forty-five books. The introductory biography is an informing estimate of his character. The secret of his remarkable influence is found in this semi-autobiographical volume. It is his confession of faith in Jesus Christ, whose revelation from the cross emphasized the absolute values of life. His dynamic of love is expounded from a variety of angles, but always from the standpoint of Christian experience. In twenty-two chapters Kagawa discusses the evolution of love from its lower stages to its richest culmination in Jesus Christ. He also deals with the relation of love to sex, romance, marriage, economics, society, education, art, science as these bear upon the fullness of life. The importance of this book is doubly increased by the author's consistent acceptance of Christ as the only reliable guide for the Orient and the Occident.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

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